

**The Book Of Saint Basil The  
Great, Bishop Of Caesarea In  
Cappadocia, On The Holy  
Spirit, Written To  
Amphilochius, Bishop Of  
Iconium, Against The  
Pneumatomachi**



BASIL, SAINT, BISHOP OF CAESAREA, CA. 329-379,  
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SAINT BASIL  
ON THE HOLY SPIRIT

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*The Book of*  
*Saint Basil the Great*  
*Bishop of Caesarea in Cappadocia*  
*On the Holy Spirit*

Written to Amphilocheius, Bishop  
of Iconium, against the  
Pneumatomachi

*A REVISED TEXT*  
*WITH NOTES AND INTRODUCTION*

BY  
C. F. H. JOHNSTON, M.A.  
OF CHRIST'S COLLEGE, CAMBRIDGE

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Ο ὦν, Δέσποτα, Κύριε, Θεέ, Πατέρ παντοκράτορ, προσκυνητέ, ἄξιον ὡς ἀληθῶς, καὶ δίκαιον, καὶ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἁγίας σου, Σε αἰνεῖν, Σε ὑμνεῖν, Σε εὐλογεῖν, Σε προσκυνεῖν, Σοὶ εὐχαριστεῖν, Σε δοξάζειν, τὸν μόνον ὄντως ὄντα Θεόν, καὶ Σοὶ προσφέρειν ἐν καρδίᾳ συντετριμμένη, καὶ πνεύματι ταπεινώσεως, τὴν λογικὴν ταύτην λατρείαν ἡμῶν ὅτι Σὺ εἶ ὁ χαρισάμενος ἡμῖν τὴν ἐπίγνωσιν τῆς Σῆς ἀληθείας καὶ τίς ἱκανὸς λαλῆσαι τὰς δυναστείας σου, ἀκουστάς ποιῆσαι πάσας τὰς αἰνέσεις σου, ἢ διηγῆσασθαι πάντα τὰ θαυμάσιά σου ἐν παντί καιρῷ, Δέσποτα τῶν ἀπάντων, Κύριε οὐρανοῦ, καὶ γῆς, καὶ πάσης κτίσεως ὀρωμένης τε καὶ οὐχ ὀρωμένης, ὁ καθημένος ἐπὶ θρόνου δόξης, καὶ ἐπιβλέπων ἀβύσσους, ἄναρχε, ἀόρατε, ἀκατάληπτε, ἀπερίγραπτε, ἀναλλοίωτε, ὁ Πατήρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος, τῆς ἐλπίδος ἡμῶν ὃς ἐστὶν εἰκὼν τῆς Σῆς ἀγαθότητος σφραγὶς ἰσότυπος, ἐν ἑαυτῷ δεικνὺς Σε τὸν Πατέρα, Λόγος ζῶν, Θεὸς ἀληθινὸς πρὸ αἰώνων, σοφία, ζωὴ, ἁγιασμός, δύναμις, τὸ φῶς τὸ ἀληθινόν, παρ' Οὗ τὸ Πνεῦμα τὸ ἅγιον ἐξεφάνη, τὸ τῆς ἀληθείας Πνεῦμα, τὸ τῆς υἱοθεσίας χάρισμα, ὁ ἀρραβὼν τῆς μελλούσης κληρονομίας, ἡ ἀπαρχὴ τῶν αἰώνιων ἀγαθῶν, ἡ ζωοποιὸς δύναμις, ἡ πηγὴ τοῦ ἁγιασμοῦ παρ' Οὗ πάσα κτίσις λογικὴ τε καὶ νοερὰ δυναμουμένη Σοὶ λατρεῖ, καὶ Σοὶ τὴν αἰδίου ἀναπέμπει δοξολογίαν, ὅτι τὸ εὐμπαντα δοῦλα Σά

LIT. CONSTANT. S. BASILII ANAPHORAE PRAEFATIONIS INITIUM



## PREFACE

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THE present revision of the text of St. Basil's *Liber de Spiritu Sancto* contains but few important modifications of the text of the Benedictine edition issued in 1726: but many readings of earlier editors, which were unsupported by the six manuscripts then in Paris, have been found in the manuscripts collated for this edition; and the general trustworthiness of the text and the integrity of the book have been placed on a firmer basis by the references to the Syriac paraphrases

In the Introduction an attempt has been made to illustrate St. Basil's position by a short outline of the circumstances which directly or indirectly affected the terms used to express the Catholic doctrine of the Holy Trinity. The student will find much help in a small compass in the two following books, *On the Early History of the Doctrine of the Holy Spirit* (Swete, 1873) and *The Arian Controversy* (Gwatkin, 1889).

C. F. H. J.

HEADINGTON QUARRY VICARAGE,  
21st April, 1892.



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## INTRODUCTION

### I.

#### THE DOCTRINE OF THE ANTE-NICENE CHURCH, THE PROPOSITIONS OF ARIUS AND THE NICENE FAITH.

FROM the beginning the words appointed by our Lord to be used in baptism, *εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἀγίου Πνεύματος*, spoke to<sup>1</sup> the believer of a<sup>2</sup> *Τριάς*, and implied the doctrine afterwards expressed in the words *ἡ ὁμοούσιος*<sup>3</sup>

<sup>1</sup> St. Basil calls it *τὴν εἰσάγουσάν με εἰς τὸ φῶς, τὴν γνῶσιν Θεοῦ μοι χαρισσμένην παράδοσιν*. De Sp. S. § 26.

<sup>2</sup> Epiphanius (at the end of the second part of the third book adv. Haeres.) gives 'a short and true account of the Faith of the Catholic and Apostolic Church,' at the end of which he says, § 18, *ἡμῖν δὲ αὕτη ἡ πίστις, καὶ αὕτη ἡ τιμὴ καὶ αὕτη ἡ μήτηρ ἡμῶν ἡ ἐκκλησία, διὰ πίστεως σώζουσα καὶ δι' ἐλπίδος κρατυνομένη καὶ ἀγάπῃ Χριστοῦ τελειουμένη, ἐν τε τῇ ὁμολογίᾳ ἐν τε τοῖς μυστηρίοις ἐν τε τῇ τοῦ λουτροῦ καθαρσίᾳ δυνάμει, ὅτι ἄπελθύντες βαπτίσατε εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ Ἀγίου Πνεύματος.* εἰς ὄνομα δὲ θεικῆς Τριάδος, ὀνομασίας μηδεμίαν διαφορὰν ἔχούσης, ἀλλ' ὅτι Θεὸς εἰς ἡμῖν ἐν νόμῳ καὶ ἐν προφήταις καὶ ἐν εὐαγγελίοις καὶ ἐν ἀποστόλοις, ἐν παλαιᾷ καὶ καινῇ διαθήκῃ κεκήρυκται καὶ κατήγγελλται, Πατὴρ καὶ Υἱὸς καὶ Ἅγιον Πνεῦμα, μὴ τις συναλοιφὴ οὐσα ἢ Θεότης, ἀλλὰ Τριάς οὕσα ὄντως τελεία, τέλειος ὁ Πατήρ, τέλειος ὁ Υἱός, τέλειον τὸ Πνεῦμα τὸ Ἅγιον, μία Θεότης, εἰς Θεός, ᾧ ἡ δόξα, τιμὴ καὶ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>3</sup> The term *ὁμοούσιος* is quoted by St. Athanasius from a letter of a predecessor Dionysius, the date of which is A. D. 259-264. The earliest Christian use of the word is given by Bull, Def. Fid. Nic. II. 1. 9. 'Operae fortasse pretium fuerit notasse, auctorem libri, qui Ποιμάνδρης inscribitur, Mercurio Trismegisto tributi, cap. 1, expresse dicere, Dei

*Τριῦς*, or (to use a verse of the Quicunque vult), 'Deus Pater, Deus Filius, Deus et Spiritus Sanctus, Et tamen non tres Dei, sed unus est Deus' When, after the confused heresies of the Gnostics, Arius definitely asserted that the *Τριῦς* was one of different Essences, and denied the Godhead of the Son, the Nicene Fathers asserted the doctrine, which they defined by the term 'Homousios.'

There was really no question among the Nicene Fathers as to whether it was a *Δνάς*,<sup>1</sup> or the *Τριῦς*<sup>2</sup> which was *ὁμοούσιος*; but though, after Arius, Arianism was long silent on the subject of the Godhead of the Third Person in the Trinity, yet all the while that the Arians denied that the Son was of one substance with the Father, they were really in the same breath denying also the consubstantiality of the Holy Spirit. After A.D. 360, when questions were raised as to the doctrine of the Holy Spirit, they, as well as all semi-Arians, whatever may have been their varying admissions as to the dignity and even Divine glory of the Son, declared the Holy Spirit to be inferior to Him, and only a created and ministering Spirit. Such semi-Arians as admitted the consubstantiality of the Son with the Father were guilty of believing in the incongruity of a

*Λόγον* esse Patri *ὁμοούσιον*. Certe planum fuisse scriptorem, hoc est, non ipsum Trismegistum, sed Christianum aliquem ejus nomen emendentem, solide probavit Petavius. sed et idem Petavius fatetur (De Trin. i. 2, § 3, 4), circulatorum illum perantiquum esse, et paulo post apostolorum tempora extitisse. Quod et testimonia ex ipso a Justino Martyre citata satis ostendunt.'

<sup>1</sup> To those who denied the Godhead of the Holy Spirit St. Athanasius puts the question, ἀποκρινάσθωσαν, *Τριῦς* ἐστὶν ἢ *Δνάς*; (Ep. i. ad Serap. § 29); and elsewhere he says that the error of Apollinarius substitutes a *τετράς* for the *Τριῦς* (c. Apollin. i. 9).

<sup>2</sup> The earliest extant use of the term is supposed to be in Theophilus (Bishop of Antioch, A.D. 169-182), Ad Autolychum ii. p. 106, where he says that the first three days of creation are *ῥῆτοι Τριάδος, τοῦ Θεοῦ, καὶ τοῦ Λόγου αὐτοῦ, καὶ τῆς Σοφίας αὐτοῦ*, and the Latin Trinitas occurs in Tertullian (A.D. 200) adv. Praxeam c. iii, 'Itaque duos et tres jactitant a nobis praedicari, se vero unius Dei cultores praesumunt, quasi non et Unitas irrationabiliter collecta haeresin faciat, et Trinitas rationaliter expensa veritatem constituat.'

Τριάς, in which there is a created being coordinated with a *Δύας ὁμοούσιος*. On the other hand, the words of the Creed of Nicaea, πιστεύομεν εἰς ἕνα Θεόν, Πατέρα Παντακράτορα . . . καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν . . . καὶ εἰς τὸ ἅγιον Πνεῦμα . . . contained the doctrine of the Consubstantial Trinity, i.e. *Patris, et Filii, et Spiritus Sancti, una est Divinitas, aequalis Gloria, coaeterna Maiestas*. This, and nothing else, was the necessary and true meaning of the words, though it may not have been noticed by some, until controversy compelled them to make a closer examination of their own profession<sup>1</sup>. This renders every step in the controversy from A.D. 325 till A.D. 381, and every explanation or evasion of the term *ὁμοούσιος*, as applied to the Son, to be a step either forwards to the explicit acknowledgement of the doctrine of the Consubstantial Trinity, or backwards in the direction of the denial of it. Hence the letters of St. Athanasius to Serapion, and St. Basil's Book to Amphilocheus on the Holy Spirit are really treatises on the Consubstantial Trinity, and begin with the Doctrine of the Son: and the latter work has in the Bodleian MS. (o) a second title, *Περὶ τῆς ἁγίας Τριάδος*.

<sup>1</sup> *Κἂν τε γὰρ ἐξ αὐτῶν τινες θελήσειαν λέγειν ὅτι τὴν μὲν πίστιν τὴν ἐκτεθεῖσαν κατὰ Νίκαιαν καὶ αὐτοὶ ὁμολογοῦμεν, δεῖξον δέ μοι ἀπ' αὐτῆς ὅτι τὸ Ἅγιον Πνεῦμα ἐν τῇ Θεότητι συναριθμεῖται, εὐρεθῇσονται καὶ ἀπ' αὐτῆς ἐλεγχόμενοι. οὐ γέγονε δὲ τότε περὶ τοῦ Πνεύματος ἡ ζήτησις. Πρὸς γὰρ τὸ ὑποπίπτον ἐν καιρῷ καὶ καιρῷ αἱ σύνοδοι τὴν ἀσφάλειαν ποιοῦνται. ἐπεὶ οὖν ὁ Ἄρειος εἰς τὸν Υἱὸν τὴν δυσφημίαν ἀπετείνετο, τοῦτον ἕνεκα μετὰ περισσῆς διαλογῆς ἀκρίβεια τῶν λόγων γεγένηται. ὅρα δὲ ἀπ' αὐτῆς τῆς ὁμολογίας ὅτι οὐδὲ ἐν τούτῳ εὐρεθῇσονται τι λέγοντες οἱ εἰς τὸ Πνεῦμα βλασφημοῦντες, οἱ Πνευματόμαχοι καὶ ἁλλότριοι τῆς αὐτοῦ δωρεᾶς καὶ ἁγιαστικῆς. εὐθὺς γὰρ ἡ ἑκθεσις ὁμολογεῖ καὶ οὐκ ἀρνεῖται πιστεύομεν γὰρ εἰς ἕνα Θεὸν Πατέρα Παντακράτορα. τὸ δὲ πιστεύομεν οὐχ ἀπλῶς εἴρηται, ἀλλὰ ἡ πίστις εἰς τὸν Θεὸν καὶ ἕνα Κύριον Ἰησοῦν Χριστόν οὐχ ἀπλῶς εἴρηται, ἀλλ' εἰς Θεὸν ἡ πίστις καὶ εἰς τὸ Ἅγιον Πνεῦμα, καὶ οὐχ ἀπλῶς εἴρηται, ἀλλ' εἰς μίαν δοξολογίαν καὶ εἰς μίαν ἔνωσιν Θεότητος καὶ μίαν ὁμοουσιότητα, εἰς τρία τέλεια, μίαν δὲ Θεότητα, μίαν οὐσίαν, μίαν δοξολογίαν, μίαν κυριότητα ἀπὸ τοῦ πιστεύομεν καὶ πιστεύομεν καὶ πιστεύομεν. καὶ ἐνταῦθα διέπεσεν ὁ τῶν τοιούτων λόγος — Epiphanius (adv. Haeres. III. lxxiv. Pneumatomachi, § 14). The letter from Constantinople to Rome in 382 expressly maintains the same interpretation of πιστεύειν Theod. V. 9*

The creed attributed to Gregory the Wonderworker, of Neo-Cæsarea, in Pontus, a pupil of Origen, may be taken as expressing in its latter part the true meaning of the simple sentence which satisfied the Council of Nicæa, καὶ εἰς τὸ ἄγιον Πνεῦμα. It is as follows<sup>1</sup> :—

‘There is one God, the Father of the living Word, Who is His subsisting Wisdom, and Power, and Eternal Impress; He is Perfect Begetter of Perfect Son, Father of the Only begotten Son. There is one Lord, One only of One only, God of God, Impress and Image of the Godhead, energizing Word; Wisdom, comprehensive of the system of the universe, and Power, the Maker of the whole Creation; true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal, and Eternal of Eternal. And there is One Holy Spirit having His being (ὑπαρξιν) of God, and manifested (that is to mankind) through the Son, Image of the Son, Perfect (Image) of Perfect (Son); Life the Cause of those who live; Holy Fountain, Holiness, the Bestower of Sanctification, in Whom is manifested God the Father, Who is over all and in all, and God the Son, Who is through all. There is a Trinity perfect in Glory and Eternity and Kingdom, Indivisible and Unchangeable.’

St. Basil, in the important formulary which he submitted to test the orthodoxy of Eustathius of Sebaste (Ep. 125) shortly before the following treatise was written, explains that the doctrine of the Holy Spirit ‘was left without elaboration (ἐξεργασίας), because no question had as yet been set in motion about it.’ Yet ‘the evil seeds of impiety’ had been sown by Arius when in his Thalia (Ath. de Synod. 15) he taught. “Ἦγουν Τριάς ἐστι δόξαις οὐχ ὁμοίαις ἀνεπίμκτοι ἑαυταῖς εἰσιν αἱ ὑποστάσεις αὐτῶν μία τῆς μᾶς ἐνδοξοτέρα δόξαις ἐπ’ ἀπειρον. He said that the οὐσίαι of the Father, and the Son, and the Holy Spirit are μεμερισμένοι τῇ φύσει καὶ ἀπεξενωμένοι καὶ

<sup>1</sup> The *ἔκθεσις* is given at length in the *Vita Thaum.* of Gregory of Nyssa.



ἀπεσχοινοισμένοι καὶ ἀλλότριοι καὶ ἀμέτοχοι ἀλλήλων, his favourite phrase being ἀνόμοιοι πᾶμπαν ἀλλήλων ταῖς τε οὐσίαις καὶ δόξαις ἐπ' ἄπειρον (Athan. c. Arian. i. 6). But his followers were generally content with repeating some scriptural statements as to the Holy Spirit and His operations, laying considerable stress on references to the Father's will, and contradicting Sabellian statements rather than the doctrine of the Church, until the course of events in A.D. 360 produced a section of them who were properly called *Pneumatomachi*.

It will be useful to give here the account given by Epiphanius of the various sections of Arians in the introductions to his books on heresies:—

Ἀρειανοί, οἱ καὶ Ἀρειομανῖται, οἱ τὸν Υἱὸν τοῦ Θεοῦ κτίσμα λέγοντες καὶ τὸ Πνεῦμα τὸ Ἅγιον κτίσμα κτίσματος, σάρκα μόνον τὸν Σωτῆρα ἀπὸ Μαρίας εἰληφέναι διαβεβαιούμενοι, καὶ οὐχὶ ψυχῇ.

Ἀετιανοί, οἱ ἀπὸ Ἀετίου τοῦ Κίλικος, διακόνου γενομένου ὑπὸ Γεωργίου τοῦ τῶν Ἀρειανῶν ἐπισκόπου τῆς Ἀλεξανδρείας, οἱ καὶ Ἀνόμοιοι καλούμενοι, παρὰ τισι δὲ Εὐνομιανοί, δι' Εὐνόμιον τινα μαθητὴν τοῦ Ἀετίου γερόμενον καὶ ἔτι περίοντα. σὺν αὐτοῖς δὲ ἦν καὶ Εὐδόξιος, ἀλλὰ δῆθεν διὰ τὸν πρὸς τὸν βασιλέα Κωνσταντίον φόβον ἀφώρισεν ἑαυτὸν, καὶ μᾶλλον τὸν Ἀέτιον ἐξώρισεν. ἔμεινε δὲ Εὐδόξιος ἀρειανίζων, οὐ μέντοι γε κατὰ τὸν Ἀέτιον. οὗτοι οἱ Ἀνόμοιοι, οἱ καὶ Ἀετιανοί, παντάπασι Χριστὸν καὶ τὸ Ἅγιον Πνεῦμα ἀπαλλοτριούσι Θεοῦ, κτιστὸν αὐτὸν διαβεβαιούμενοι, καὶ οὐδὲ ὁμοιότητά τινα ἔχειν λέγουσιν. ἐκ συλλογισμῶν γὰρ Ἀριστοτελικῶν καὶ γεωμετρικῶν τὸν Θεὸν παριστᾶν βούλονται, καὶ Χριστὸν δῆθεν μὴ δύνασθαι εἶναι ἐκ Θεοῦ διὰ τοιούτων τρόπων. Οἱ δὲ ἀπ' αὐτοῦ Εὐνομιανοὶ καλούμενοι ἀναβαπτίζουσι πάντας τοὺς πρὸς αὐτοὺς ἐρχομένους οὐ μόνον δέ, ἀλλὰ καὶ τοὺς ἀπὸ Ἀρειανῶν, κατὰ κεφαλῆς ἄνω τοὺς πόδας στρέφοντες τῶν βαπτιζομένων, ὡς πολλὸς ἄδεται λόγος. τὸ δὲ σφαλῆναι ἐν τινι πορνείᾳ ἢ ἐτέρᾳ ἁμαρτίᾳ οὐδὲν εἶναι φασιν. οὐδὲν γὰρ ζητεῖ ὁ Θεὸς ἀλλ' ἢ τὸ εἶναι τινα ἐν ταύτῃ τῇ μόνῃ αὐτῶν νομιζομένῃ πίστει.

Ἡμιᾶρειοι, οἱ Χριστὸν μὲν κτίσμα ὁμολογοῦντες, εἰρωνείᾳ δὲ κτίσμα αὐτὸν φάσκοντες, οὐχ ὡς ἐν τῶν κτισμάτων, ἀλλὰ, φασίν, Υἱὸν

λέγομεν, διὰ δὲ τὸ μὴ πάθος προσάψαι τῷ Πατρὶ διὰ τοῦ γεγεννηκέναι κτιστὸν αὐτὸν λέγομεν. ὡσαύτως καὶ περὶ τοῦ Πνεύματος τοῦ Ἁγίου κτίσμα παντελῶς ὀρίζονται, παρεκβάλλοντες Υἱοῦ τὸ ὁμοούσιον, ὁμοούσιον δὲ θέλουσι λέγειν. ἄλλοι δὲ ἐξ αὐτῶν καὶ τὸ ὁμοιούσιον παρεξέβαλον.

Πνευματομάχοι. οὗτοι περὶ μὲν Χριστοῦ καλῶς ἔχουσι, τὸ δὲ Πνεῦμα τὸ Ἅγιον βλασφημοῦσι, κτιστὸν αὐτὸ ὀριζύμενοι καὶ οὐκ ὄν ἐκ τῆς Θεότητος, μᾶλλον δὲ καταχρηστικῶς δι' ἐνέργειαν κεκτίσθαι, ἀγιαστικὴν αὐτὸ δύναμιν φάσκοντες εἶναι μόνον.

Epiphanius arranges the Arians of A.D. 360 into three bodies (*τάγματα*), one containing Eudoxius, Germanus (of Sirmium), George of Alexandria, and Euzoius of Antioch : another, Basil of Ancyra, Eleusius of Cyzicus, Eustathius of Sebaste, George of Laodicea, Silvanus of Tarsus and Macedonius of Constantinople. In the third he places Acacius, Meletius, and Eutychius of Eleutheropolis.

In the first Canon of the Council of Constantinople, A.D. 381, the Arian heresies anathematized are mentioned in the following order :—καὶ ἰδικῶς τὴν τῶν Εὐνομιανῶν, εἶπουν Ἄνομοίων, καὶ τὴν τῶν Ἀρειανῶν, εἶπουν Εὐδοξιανῶν, καὶ τὴν τῶν Ἡμισρειάνων, εἶπουν Πνευματομάχων . . . (1) The true supporters of the propositions of Arius were the Eunomians or Anomoeans, of whom Aetius was the leader (*προστάτης* St. Basil de Sp S. § 4), with a clever lieutenant in his secretary Eunomius (2) But the Arians, i.e. the supporters of Arius himself, were at first rather a court party, called Eusebians, after the Bishop of Nicomedia, where the Court was. Their opinions were somewhat modified from the propositions of Arius by the use of ὁμοιούσιον. When Acacius (Bishop of Caesarea from 338 to 365) became their leader, they were known as Acacians, or from his favourite formula, Homoeans. But in 381 they had the name Eudoxians from Eudoxius, who was Bishop of Constantinople from 360 to 370. (3) The Semi-arians are mentioned as identical with the Pneumatomachi, although in earlier days Epiphanius distinguished between

them as holding, the first, less orthodox, and the second, more orthodox opinions on our Lord.

In the following year, the letter from the Bishops at Constantinople to Rome speaks of these heretics as Eunomians, Arians and Pneumatomachi, and omits the alternative titles.

## II.

### THE DEVELOPMENT OF THE NICENE FORMULA AND BEGINNING OF THE MACEDONIAN HERESY.

**St. Cyril of Jerusalem.**—If we begin at Jerusalem, which was then subject to Caesarea, we find the earliest systematic exposition of the doctrine of the Holy Spirit in the sixteenth and seventeenth catechetical lectures of Cyril. In these, with the exception of references to the wild statements of Gnostics, Cataphrygians and Manichees, we find warnings only against those who (xvi. § 3) dare to separate (sc. from the Father and the Son) the operation of the Holy Spirit (*οἱ χωρίζουν τολμώντες τοῦ ἁγίου Πνεύματος τὴν ἐνέργειαν*); and, he says (§ 4), *οὔτε χωρίζομεν τὴν ἁγίαν Τριάδα, ὥς τινες, οὔτε συναλοιφῇν, ὥς Σαβελλιος, ἐργαζόμεθα*. We might infer from this, that Cyril wrote before Arian teaching on the Holy Spirit had taken any more definite form than the above-quoted dicta of Arius. It should be remembered that, in earlier days, Eusebius of Caesarea, who exercised Metropolitan authority over the Bishops of Jerusalem, was the consistent friend of Arius, and admitted him to teach in Palestine, while Macarius, the Bishop of Jerusalem, would have nothing to do with him. Maximus, the successor of Macarius, after some vacillation was on the side of the truth at Sardica; and Cyril's lectures were delivered, under him, sometime before Athanasius was welcomed at Jerusalem on his return from his second exile A.D. 349. Cyril in his lectures does not use a higher formula for the Son than *κατὰ πάντα ὅμοιον* (iv. 7), and did not repent of his shrinking from

the Nicene *ὁμοούσιον* until, after vicissitudes in which he resembled St. Athanasius, without sharing his fearless consistency, he attended among the 150 at Constantinople A.D. 381 (*ἐκ δὲ Ἱεροσολύμων Κύριλλος, τότε ἐκ μεταμελείας τῷ ὁμοουσίῳ προσκείμενος*), and in the following year was spoken of in the letter to Rome as 'Bishop Most Reverend and Most Beloved by God,' who was 'canonically appointed by his suffragan bishops long ago and who had gone through very many conflicts against the Arians in divers places' (Soc. v. 8, Theod. v. 9).

**Rise of Macedonianism.**—The troubles of the aged Alexander, Bishop of Constantinople, culminated in Constantine's order that he should receive Arius to communion. His prayers, *ἀπόλυσον ἐμέ τὸν δοῦλόν σου . . . ἄρον Ἄρειον*, were answered, one with awful suddenness, the other by a welcome translation (Theod. i. 19) in a short time from the evil to come (A.D. 336). He was succeeded by Paul, whose occasional presence in Constantinople shed a few transitory gleams of orthodoxy through an atmosphere that was saturated with Arianism for forty years (A.D. 338–379). In 338 Eusebius the partisan of Arius (who must not be confounded with the historian of Caesarea, also on the Arian side) was translated from Nicomedia to Constantinople, and on his death in 342 Macedonius became a more permanent occupant of the see. Macedonius was finally deposed by the council held (A.D. 360) in his own city, after Ariminum and Seleucia, which under the guidance of Acacius of Caesarea and his friends, after accepting the Creed of Ariminum, also deposed (on various prettexts) Basil of Ancyra, Eustathius of Sebaste, Eleusius of Cyzicus and Silvanus of Tarsus. Cyril of Jerusalem, who had been deposed by Acacius (by virtue of his authority as Metropolitan) and had found a home with Silvanus, was also condemned by this council, and Aetius was degraded from the diaconate. Eudoxius was put into the place of Macedonius, and, after his notoriously profane sermon at his enthroning, he put Eunomius

into the place of Eleusius, but soon drove him away to become, with Aetius, the two leaders of extreme Anomoeanism.

The deposition of Macedonius was the occasion of the rise of Macedonianism. He had been put into the see of Constantinople on the supposition that, as he agreed with the Arians on the doctrine of the Holy Spirit, he was altogether a partisan (Theod. ii. 6). But Theodoret goes on to point out that their agreement was shortlived. 'A little while afterwards they drove him out also, because he did not allow them to call Him a creature (*κτίσμα*) to whom Holy Scripture gives the title of Son. And for this reason it was, that having separated from them, he became the champion of a heresy of his own: for while he too did not say that the Son was "of one substance" with the Father, but taught that He was "like in all things" to Him that begat Him, he went on to apply the word "created" to the Spirit.'

The account of Socrates is very similar: (ii. 45) 'Now Macedonius, being ejected from Constantinople, and disliking his condemnation, could not keep quiet anyhow; but he turns first to those who were on the opposite side, the bishops who at Seleucia condemned Acacius's friends: and then begins to send suggestions to Sophronius (a Paphlagonian bishop) and Eleusius, to hold out against the (Dedication) Creed which they had put out at Antioch and confirmed at Seleucia, and he recommended that the faith should be expressed in the counterfeit watchword *ὁμοιούσιον*. And so there flowed together to him many of his acquaintance, men who now have the name of Macedonians from him, and many, who in the synod at Seleucia had disputed with Acacius's party, openly declared for the *ὁμοιούσιον*, though formerly they were not clear about it. It was reported with many, that the word was not an invention of Macedonius, but of Marathionius, whom they had made bishop of Nicomedia a little while before; for which reason men call them also "Marathonians." Eustathius also, who was banished



from Sebaste for the reason I mentioned above, found a refuge with them. But when Macedonius refused to admit the Holy Spirit into the Divine Trinity, Eustathius was obliged to say, "I neither choose to call the Holy Spirit God, nor would I bring myself to call Him creature." And for this reason those who hold the *ὁμοούσιον* give them the epithet of "Pneumatomachi."

**Egypt.**—The earliest record now remaining of the articulate mutterings of the Pneumatomachi is found in Egyptian Church History. St. Athanasius was driven from his flock for a third time in A. D. 356; and a second 'wolf' was found in George of Cappadocia, who had for a time worthy coadjutors in Aetius and Eunomius. While the saint was in hiding with the monks of the desert, he received a letter from the watchful Serapion, now Bishop of Thmuis, in Augustamnica, telling him of some who had left the Arians on account of their blaspheming the Son of God, but held opinions against the Holy Spirit, declaring Him to be not only a creature, but even one of the 'ministering spirits,' and higher than the angels only in position (*βαθμῶ*). Didymus, the blind head of the Catechetical School, met this heresy with his treatise on the Holy Spirit, of which we have only Jerome's Latin version and from the desert St. Athanasius wrote his letters to Serapion; the first of which contains a systematic exposition of the doctrine of the Holy Spirit. In it he says it is madness to assert that He can be a creature, if co-ordinated in the Trinity (*ἐλ γὰρ κτίσμα ἦν, οὐ συνετάσσετο τῇ Τριάδι*, i. 17). His arguments, like those of St. Basil, are based upon the belief in the Divinity of the Son. In § 20 he alleges from Scripture, that the Son is sent by the Father, the Spirit by the Son, the Father is glorified by the Son, the Son by the Spirit, the Son speaks what He heard from the Father, the Spirit receives from that which is the Son's, and tells it to the world. The Spirit has therefore the same *τάξις* and *φύσις* in relation to the Son that the Son has in relation to the Father (§ 21) The Son is

Wisdom and Truth, and the Spirit is the Spirit of Wisdom and the Spirit of Truth; the Son is the Power of God, and the Lord of Glory; and the Spirit is the Spirit of Power and the Spirit of Glory; and he cautiously describes the inner relation thus—*εἰ δὲ ὁ Υἱός, ἐπειδὴ ἐκ τοῦ Πατρὸς ἐστίν, ἴδιον τῆς οὐσίας αὐτοῦ ἐστίν, ἀνάγκη καὶ τὸ Πνεῦμα, ἐκ τοῦ Θεοῦ λεγόμενον, ἴδιον εἶναι κατ' οὐσίαν τοῦ Υἱοῦ* (§ 25).

The first part of the treatise of Didymus is directed against the assertion that the Holy Spirit is a creature: and he maintains that the Spirit is of the same nature as the Father and the Son, from the sameness of operations and of attributes, and from the manner of His mission and of His relation with the Father and the Son. Some of the objections noticed by Didymus savour strongly of the presence of Aetius and Eunomius in Egypt: e. g. If the Holy Spirit is not created, He is either the Brother of God and the Uncle of the Only Begotten, or is the Son of the Christ and Grandson of the Father<sup>1</sup>. In dealing with which, Didymus hints that it may be possible to be guilty of unpardonable sin not only against the Holy Spirit (Matt. xiii. 3; Heb. x. 29) but also against the Son (Matt. x. 33; Heb. *ibid.*) and against the Father (1 Sam. ii. 25). In a later writing Didymus speaks of the Holy Spirit as proceeding from the Father *ἀνάρχως, ἁμοουσῶς, ἀδιαρέτως, ἀρρήτως*: and this relation with the Father, as well as the relation with the Son, is as to His Divine Nature (*ἐκπορεύεται παρὰ τοῦ Πατρὸς καὶ μένει παρὰ τῷ Υἱῷ θεϊκῶς* De Trin. ii. 21).

After the death of the second Cappadocian intruder at the hands of a pagan mob, St. Athanasius was gladly received by his people, and held the famous council<sup>2</sup> at Alexandria (A.D. 362), with the zealous co-operation of Eusebius of Vercellae (Liguria), who was just then returning from exile in

<sup>1</sup> So Epiphanius in his section (lxxiv) on the Pneumatomachi, has to say, Πνεῦμα ἄγιον αἰεὶ, οὐ γεννητόν, οὐ κτιστόν, οὐ συναδελφόν, οὐ προπάτορον, οὐκ ἔγγονον, ἀλλ' ἐκ τῆς αὐτῆς οὐσίας Πατρὸς καὶ Υἱοῦ, Πνεῦμα γὰρ ὁ Θεός.

<sup>2</sup> See Bright's History, p. 116.

Upper Egypt. At this council, in the words of Socrates (iii. 7), ἔνθα καὶ τὸ ἅγιον Πνεῦμα θεολογήσαντες τῇ ὁμοουσίῳ Τριάδι συναναλαμβάνοντο. And this definition was carried by Eusebius on his homeward journey to the Churches of Illyricum, Italy and Gaul. When the little 'cloud' of Julian's reign had passed away, St Athanasius with the Egyptian and Libyan Bishops (A. D. 363) sent, in reply to a request from the new Emperor Jovian, a letter which is a valuable contemporary record of the condition of the Church (Theod. Eccl. H. iv. 3).

It repeats the Faith of the Nicene Fathers, and states that it is received by 'all the Churches in every place (κατὰ τόπον), to wit, the Churches in Spain, Britain and the Gauls, all Italy and Campania, Dalmatia, Dacia and Mysia (Moesia), Macedonia and all Hellas, and all the Churches in Africa, Sardinia, Cyprus, and Crete, Pamphylia, Lycia and Isauria, through all Egypt and Libya, Pontus and Cappadocia and the parts near it (τὰ<sup>1</sup> πλησίον μέρη), and the Churches in the East (i. e. Oriens, from Cilicia to Arabia), with the exception of a few men who held the opinions of Arius.' (His omission of Thracia, of all but two of the provinces of Asia, and his exception with respect to the churches under Antioch are significant.) All these are claimed as loyal to the ὁμοούσιον, and it was still too early in the days of Macedonianism to speak of them as having judged and condemned it: but the letter ends with a reference to the doctrine of the Holy Spirit as implied by the Nicene Fathers under the simple words, καὶ εἰς τὸ ἅγιον Πνεῦμα. 'Ἄλλ' οὐδὲ ἀπηλλοτριώσαν τὸ Πνεῦμα τὸ Ἅγιον ἀπὸ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ· ἀλλὰ μᾶλλον συνεδόξασαν αὐτὸ τῷ Πατρὶ καὶ τῷ Υἱῷ ἐν τῇ μιᾷ τῆς ἁγίας Τριάδος πίστει, διὰ τὸ καὶ μίαν εἶναι τὴν ἐν τῇ ἁγίᾳ Τριάδι Θεότητα, and we are justified in assuming generally that the ὁμοούσιον would have been understood as applying to the Holy Spirit as well as to the Son, by the Churches mentioned, if the question of Macedonianism

<sup>1</sup> Armenia and Persia were the Churches beyond the limits of the empire in the neighbourhood of Cappadocia. The words cannot properly be applied to the neighbourhood of the writer.

were mooted among them. In 376 St. Basil made a similar claim as to the loyalty of the Churches : *μικρόν ἐστι τοῦτο τὸ μέρος τὸ νενοσηκός· ἡ δὲ λοιπὴ πᾶσα Ἐκκλησία, ἡ ἀπὸ περάτων εἰς περάτα δεξαμένη τὸ εὐαγγέλιον, ἐπὶ τῆς ὑγιούς ἐστι ταύτης καὶ ἀδιαστρόφου διδασκαλίας.*

### III.

#### THE ORTHODOXY OF THE CHURCHES.

**Spain.**—In Spain we know that Hosius of Corduba was a consistent upholder of the truth from the Council of Elvira (A.D. 305) to that of Sardica (A.D. 344) and until his banishment to Sirmium in 355; and that Potamius, Bishop of Lisbon, was the chief framer of the Summan ‘*Blasphemy*,’ A.D. 357, which rejected *οὐσία*, *ὁμοούσιον*, and *ὁμοιούσιον* alike. Yet we can accept the statement of St. Athanasius that the Churches of Spain generally followed Hosius rather than Potamius, and received the Nicene Faith with all that it implied.

**Britain and Gaul.**—In Gaul, Maximin Bishop of Treves was the host of St. Athanasius in his first exile (A.D. 336), and when, during his third exile, eighteen years afterwards, the Emperor Constantius endeavoured to force a synod at Arles to condemn him, Vincent of Capua yielded, but Paulinus, Maximin’s successor, stood firm, and was banished to Phrygia. To the same country Hilary of Poitiers and Rhodanius of Toulouse were sent in 356, after condemnation by a Council under Saturninus, the Arian Bishop of Arles: and Hilary’s own statement is, that on his way into exile he first heard the Creed of Nicaea, i. e. that no copy of it had found its way across Gaul from Treves to Poitiers: he says the orthodoxy of Britain and Gaul did not need it. He returned from exile after addressing a remonstrance to Constantius to Constantinople in 360. During his exile he had written his twelve books ‘*de Trinitate*,’ and had worked hard to bring about an understanding between semi-Arians

and the Church. Socrates says, 'Ιλάριος δὲ καὶ ἐλλόγιμος ὢν βιβλίοις τῇ Ῥωμαίων γλώττῃ τὰ τοῦ ὁμοουσίου παρέδωκε δόγματα δι' ὧν ἱκανῶς μὲν τούτῳ συνέστη, δυνατῶς δὲ καὶ τῶν Ἀρειανῶν δογμάτων καθήψατο. In his treatise on the Trinity, he deals with the doctrine of the Holy Spirit warily, for it was written in early days (A. D. 359) before Macedonianism had taken a definite shape and called out warnings from the Church. But some of his words should be remembered in reference to St. Basil's treatise. He speaks of the Spirit as 'ex Patre per Filium' (xii. 53, 57): and in this connection he uses the texts 'Of Whom are all things' and 'through Whom are all things.' He also says that the Spirit receives 'ex Utroque' Again, Phoebadius of Agen (who was afterwards distinguished as a leader of the small body who held out at Ariminum for the Homoousion), in writing against the Arians (A. D. 358), said that the Church holds 'the Spirit to be of God (de Deo). distinct (alius) from the Son as the Son is from the Father.'

It should be remembered that in 360, after Ariminum and Seleucia, when Hilary returned from exile, a council of Gallic Bishops, at Paris, declared that they accepted the Homoousion in its true sense, and excommunicated the Arian Saturninus.

**Italy.**—When St. Athanasius mentions 'all Italy and Campania,' he passes over in silent contempt the Arian Bishop of Milan, Auxentius (of Cappadocia), who had been intruded into the see of Dionysius, banished by Constantius after his bold support of the saint at the Council of Milan A. D. 355: and he shews no fear of the contamination of the country by the Council of Ariminum lately held (359). Liberius was still standing out against its Creed, having regained what St. Athanasius calls his former mind (τὴν ἐξ ἀρχῆς γνώμην). At the time of his writing Eusebius of Vercellae and Hilary of Poitiers had returned from their exile and were doing their utmost to undo what had been done at Ariminum during their absence, they were just then helping the orthodox in Northern Italy against Auxentius, having with them



the definitions of the Council of Alexandria. It was with special reference to Auxentius that Hilary used the famous phrase, 'Sanctiores aures plebis quam corda sacerdotum.' In 374 Auxentius died, and Ambrose was made bishop. His treatise *de Spiritu Sancto* was written, at the request of the Emperor Gratian, in 381 and in it he borrowed largely from the treatises of Didymus and Athanasius, of Basil and his brother Gregory (of Nyssa), who had preceded him in the work of controversy.

The Macedonians, by means of Eustathius of Sebaste, Silvanus of Tarsus, and Theophilus, another Cilician bishop<sup>1</sup>, imposed on Liberius after the Council of Lampsacus, at the very end of his life : but in the days of his successor Damasus a synod assembled to judge the Arian Auxentius ; ninety bishops from Gaul and Italy attended, and condemned him : and the synodical letter, as sent to the churches in Illyricum, shews in one passage both the orthodoxy of that part of Italy, and the true interpretation of the last words of the Nicene Creed καὶ γὰρ ἡνίκα πρῶτον ἡ κακία τῶν αἰρετικῶν ἀκμάζειν ἤρξατο, ὡς καὶ νῦν μάλιστα ὑφέρει τῶν Ἀρειανῶν ἡ βλασφημία, οἱ πατέρες ἡμῶν τριακόσιαι δέκα καὶ ὀκτὼ ἐπίσκοποι [<sup>2</sup> καὶ οἱ ἐκ τῆς Ῥωμαίων ἀγιωτάτης ἐπίσκοποι] εἰς Νίκαιαν γινομένου τοῦ σκέμματος, τοῦτο τὸ τεῖχος ὑπεναντίον τῶν ὀπλῶν τοῦ διαβόλου ὤρισαν, καὶ ταύτῃ ἀντιδότῳ τὰ θανάσιμα φάρμακα ἀπέωσαντο. ὥστε τὸν Πατέρα καὶ τὸν Υἱὸν μιᾶς οὐσίας, μιᾶς θεότητος, μιᾶς ἀρετῆς, μιᾶς δυνάμεως, καὶ ἐνὸς χαρακτῆρος πιστεῦσθαι χρή, καὶ τῆς αὐτῆς ὑποστάσεως καὶ οὐσίας καὶ τὸ Πνεῦμα τὸ ἅγιον. (Theod. ii 22.) The letter sent from the same synod to the eastern bishops declared that the decree of the Nicene Council was 'ut Patrem Filium Spiritumque Sanctum unius deitatis, unius virtutis, unius figurae, unius credere oportet substantiae . . . Spiritum quoque Sanctum increatum, atque unius majestatis, unius usiae, unius virtutis cum Deo Patre et Domino nostro Jesu Christo fateamur. Neque enim creaturae dignus est, qui emissus est ut crearet, sicut propheta sanctus adstruxit dicens ; Emitte Spiritum

<sup>1</sup> See below, pp. xxxiv, xxxix.

<sup>2</sup> Not in the Latin version.

tum tuum et creabuntur deinde alius item posuit ' Spiritus Divinus qui fecit me, Non enim separandus est divinitate, qui in operatione ac peccatorum remissione connectitur.' Seven years afterwards (A. D. 379) this was accepted in synod at Antioch by Meletius, Eusebius of Samosata, Eulogius of Edessa, and 150 other bishops. (Mansi, III. 459-464)

The mention of Campania may be due to St Athanasius's knowledge that Vincent of Capua, who had been frightened into condemning him at Arles in 354, had remained firm against the Creed of Ariminum in 359.

**Illyricum-Occidentale.**—St. Athanasius mentions next Dalmatia, a part only of the diocese of Illyricum. Sumium was tainted with the memories of its heretical bishops Photinus and Germinius (joint author, with Potamius, of the *Blasphemy*, A. D. 357), and of their two still more heretical suffragans, Ursacius of Singidunum and Valens of Mursa. But in a council of Illyrican bishops which was held about the time of Germinius' death, A. D. 371 (just after the council under Damasus, and a similar council in Gaul), the orthodoxy of the diocese was vindicated by a letter of reproof to the Bishops of Asia which must have comforted the heart of St. Basil in his struggles. In it they said they had demonstrated the Trinity of Father, Son and Holy Spirit to be consubstantial (*ὁμοούσιον*): and they were sending on the Roman bishop Elpidius to see if it were really true that in Asia a doctrine is preached which separates the Holy Spirit from the Father and the Son: 'If ye really have ever been involved in such an error, put off the old man and put on the new. And Elpidius will teach you to preach the true faith, that the Holy Consubstantial Trinity is sanctified, glorified and manifested in God the Father with the Son and Holy Spirit, the Father in the Son, the Son in the Father with the Holy Spirit for ever.' It may be noticed that the Illyrican bishops go on to say that this doctrine of the Consubstantial Trinity is 'in conformity with the faith long ago set forth in Nicaea' (Theod. IV. 9.)



**Dacia.**—The later orthodoxy of Dacia and Moesia may be said to result naturally from the great Council at Sardica (A. D. 344), whose Acts were a sort of second chapter of the Nicene council. It restored St. Athanasius (after his second exile) to Alexandria, Marcellus to Ancyra, and Asclepas to Gaza, deposed and excommunicated the three ‘wolves who had entered’ their sees, Gregory, Basil, and Quintianus, and condemned the eight leaders of the Arians, with their policy and teaching.

**Macedonia.**—The name of Ascholius, who succeeded to the metropolitan throne of Thessalonica, at the time of the deposition of Macedonius (A. D. 360), is some guarantee for the truth of St. Athanasius’s claim that Macedonia<sup>1</sup> held the Nicene Creed. He was the firm friend of St. Athanasius and St. Basil, and his statement to the Emperor Theodosius, who applied to him for baptism, when he was ill at Thessalonica, confirms and carries on the testimony of St. Athanasius almost to the time of the Council of 381: τὸ δὲ βαπτισθῆναι διὰ τὴν ἀρρωστίαν σπεύσας, ἐπιζητήσας τε τὸν Θεσσαλονικέων ἐπίσκοπον, ἠρώτησε πρότερον ποίαν πίστιν ἡσπάζετο τοῦ δὲ εἰπόντος, ὡς ‘οὐ παρῆλθεν ἡ Ἀρειανῶν δόξα κατὰ τὰ Ἰλλυρίων ἔθνη, οὐδὲ ἴσχυσε συναρπάσαι ἢ παρ’ ἐκείνου γεγεννημένη καινοτομία τὰς τῆδε ἐκκλησίας, ἀλλὰ μένουσι φυλάττοντες ἀσάλευτον τὴν ἄνωθεν μὲν καὶ ἐξ ἀρχῆς ἐκ τῶν ἀποστόλων παραδοθεῖσαν πίστιν, ἐν δὲ τῇ κατὰ Νίκαιαν συνόδῳ βεβαιωθείσαν,’ ὁ βασιλεὺς ἀσμενέστατα ὑπὸ Ἀσχολίου τοῦ ἐπισκόπου βαπτίζεται (Soc. v. 6.) That this specially implied freedom from Macedonianism is further suggested by the fact of the edict of Theodosius put forth at that time from Thessalonica (Cod. Theod. xvi. 1, 2), in which ‘he declared his belief in the Godhead of the Father, the Son, and the Holy Ghost, in equal Majesty and divine Trinity, and commanded that the name of Catholic Christians should be applied only to those who professed the same belief, while he expressed his

<sup>1</sup> Demophilus (of Berroea), the tempter of Liberius, a single exception, removed to the more congenial atmosphere of Constantinople in 369.

desire that all his subjects should follow that faith as taught by Damasus, Bishop of Rome, and by Peter, Bishop of Alexandria' (Wordsworth, Ch. Hist. ii. 313)

**Thracia**.—The condition of Constantinople has been already noticed. The pseudo-council of the Eusebians at Philippopolis (A. D. 344), the successive exiles of the orthodox bishops, Eutropius and Lucius, from Hadrianople, the murder of Theodulus, Bishop of Trajanople, and the vicissitudes of Paul and Evagrius, both occasionally allowed to be bishops of Constantinople; with all that was done at Nike to wreck the Council of Ariminum, shew sufficiently the reason of the omission of Thracia from St. Athanasius's list of the Churches that held the Nicene Faith; while, in after days, the mission of St. Gregory of Nazianzus to preach the Catholic Faith in Constantinople, and his sermons in the church of 'the Resurrection' speak emphatically to the result of the forty years of Arianism which ended with the expulsion of Demophilus.

**Africa and the Mediterranean.**—The memories of Tertullian and Cyprian, the labours of Lucifer of Cagliari, and the extant writings of Epiphanius, Metropolitan of Cyprus, must suffice to support the claim of St. Athanasius for the orthodoxy of the Churches of Africa and the islands of the Mediterranean. The connexion between the 'Niceno-Constantinopolitan' Creed and the formulas contained in the *Ἀγκυρωτός* of Epiphanius is well known: the latter work was written as a help to orthodoxy for the Church of Pamphylia, a province of Asia. A passage from it may be quoted as expressing the doctrine of the Consubstantial Trinity in a manner somewhat different from the other writers, quoted in the present book: *πίστις δὲ ἡ καθόλου κηρύκων φωναῖς αὕτη σημαίνεται, ὡς ἔγωγε οἶμαι, κατηχούμενος ἐκ γραφῶν, τρία ἅγια, τρία συνάγια, τρία ὑπαρκτά, τρία συνύπαρκτα, τρία ἔμμορφα, τρία σύμμορφα, τρία ἐνεργά, τρία συνεργά, τρία ἐνυπόστατα, τρία συνυπόστατα ἀλλήλοις συνόντα, Τριῶς αὕτη ἁγία καλεῖται, τρία ὄντα, μία συμφωνία, μία Θεότης τῆς αὐτῆς δυνάμεως, τῆς αὐτῆς ὑποστάσεως, ὁμοίᾳ ἐξ*

ὁμοίου, ἰσότητα χάριτος τῆς αὐτῆς χάριτος ἐργάζεται, Πατὴρ καὶ Υἱὸς καὶ Ἅγιον Πνεῦμα (repeated by him in his section on Πνευματομάχοι, adv. Haeres. III. lxxiv, which affords an interesting parallel to chapters xix.-xxiv. of the present treatise).

**Asia.**—There were ten provinces in Asia, of which Hilary says (De Syn. 63) that, with the exception of a few, including Eleusius, Bishop of Cyzicus, they were for the most part really ignorant of God—that is, overrun by pure Arianism. The provinces were Asia, Caria, Lycia, Pamphylia, Lycaonia, Pisidia, the two Phrygias, Lydia, and Hellespontus. Of these St. Athanasius claims as orthodox only two, Pamphylia and Lycia, and in after years we find the former mentioned honourably by Epiphanius, the latter by St. Basil. Menophantus, bishop of Ephesus, who belonged to the Arian party even at Nicaea, was deposed and excommunicated among the eight Arian leaders at Sardica, and thirteen years afterwards he joined with the rest of his party at Antioch in intruding the Cappadocian George into St. Athanasius's place. The condition of the diocese is an argument for the earliest date assigned to the orthodox Council held at the Phrygian Laodicea. In 356 Macedonius put into the see of Cyzicus Eleusius, noted for his share in his patron's violence and afterwards for his maintenance of the Dedication Creed at Seleucia in 359. Deposed at Constantinople in 360, he made way for Eunomius: but he returned on Julian's accession, though soon again banished by Julian, and again restored. At Lampsacus, in his province, a council was held in 365 which re-affirmed his favourite Creed of the Dedication. Although the Arian Emperor Valens rendered its decisions futile, the writer Socrates says the outcome of the Council was the prevalence of Macedonianism along the Hellespont (Soc. iv. 4). He tells also of the firmness of the Church of Cyzicus, which remained faithful to the former teaching of Eleusius on his return from Valens, before whom at Nicomedia he had been compelled to give his assent to an Arian Creed. His flock

condoned the failing of their shepherd on his penitent confession of his weakness. Later on (A.D. 370) we hear of the Bishops of Heraclea and Constantinople being foiled in a new attempt to give the people of Cyzicus an Arian bishop. yet when the tyranny of Valens was overpast, and the harshness of Arians no longer pressed him, Eleusius became more obstinately Macedonian, and was the leader of the thirty-six bishops (chiefly of his own province) who represented the semi-Arian party in the Council of Constantinople (Soc. v. 8). He was finally left to the sorry comfort, invented by himself and the others who shared his belief in a divided Trinity, that they belonged to the chosen few, and that the Church consisted only of the many called (Soc. v. 10). After his removal from Cyzicus, the Arian Eunomius lived for many years at Chalcedon in the neighbouring Pontic province, and Sozomen (vi. 27) says that his heresy was spread from Cilicia and the mountains of Taurus as far as the Hellespont and Constantinople. He ascribes to Eunomius (as he also does to Apollinarius) the power of attracting to his party the persons among whom he dwelt. St. Basil, writing to St. Amphilochius (Metropolitan of Lycaonia) in A.D. 375, mentions five bishops of Lycia, and three priests in another diocese of the same province, who dissented from what he calls τὸ Ἀσια-νὸν φρόνημα, and said he was most thankful to God that there were any at all in the region of Asia who were unhurt by heresy: in another letter to the Neocaesarean Church, he claims Pisidia, and the two Phrygias as well as the province of Amphilochius; and later on, when St. Basil was, as often before, lying on a sick bed, he was cheered by the news of a council, held somewhere in the exarchy of Asia, which accepted the writings of himself and of Amphilochius on the true meaning of the Nicene formula, and condemned the errors of the Pneumatomachi.

**Oriens.**—The Churches of the East (i. e. under Antioch), are claimed as orthodox with the exception of a few persons who held the opinions of Arius (αἱ κατὰ ἀνατολὰς ἐκκλησίαι, πάρεξ

ἀλίγων τῶν τὰ Ἀρείου φρονούντων). To one of less buoyant mind than St. Athanasius, the troubles in Antioch itself would have been too perplexing for such a claim : his friend Lucifer of Cagliari had lately aggravated the schism by consecrating Paulinus : Euzoius, the oft-deposed heretic, who had baptized Constantius (Nov. 361), ruled in the Church, and was only kept from turning Paulinus out of the small church in which the orthodox Eustathians worshipped from a personal feeling of respect (αἰδοῖ τῇ πρὸς αὐτόν). The orthodox Meletians were holding aloof from these : and Euzoius had promulgated (A. D. 361) the ultra-Arian Creed which declared our Lord to be παντελῶς ἀνόμοιον τῷ Πατρί. Yet St. Athanasius felt (as he said in De Syn. 32), that at the end of their combinations against the truth 'they would come to themselves and say, we will arise and go to our fathers, and will say to them, We anathematize the Arian heresy, and we acknowledge the Council of Nicaea' When he wrote, he knew that Antioch was rid of the presence of Aetius and Eunomius, but he did not live to see the realization of his hopes. After his death, the confusion was somewhat simplified for a time when Valens banished Meletius to Armenia (A. D. 374), sparing Paulinus (δι' ὑπερβάλλουσιν τοῦ ἀνδρὸς εὐλάβειαν). The accession of Gratian, the death of Euzoius, and, two years afterwards (A. D. 378) the death of Valens brought comparative peace to the Church of Antioch, as it did also to the others. Meletius returned, although Paulinus was still living.

Eusebius of Samosata was not banished from his see till after St. Athanasius's death. He too returned in 378 from his exile in Thrace, and laboured energetically for the confirmation of the Nicene faith. Six bishops, famous for zeal and orthodoxy, are mentioned by Theodoret (v. 4) as having been placed in their sees by Eusebius : one, Isodore, was a predecessor of Theodoret himself in Cyrus : two, Theodotus and Mans, were given to Hierapolis and Doliche in Eusebius's province : two, Acacius and another Eusebius, would appear to have been recommended to Meletius for



Berroca and Chalcis, sees in his province of Antioch; and the last, Eulogius, being made Metropolitan of Edessa, gave Protogenes, the companion of his struggles, to be 'the guardian and physician of the sick city' of Karrae.

In 379 a council under Meletius accepted the synodal letter from Rome (see p. xxv): the signatures of Eusebius and Eulogius, attached to the acceptance, tell us of 'the peace of the Churches' (Theod. iv. 18). In such ways as these, which led up to the presidency of Meletius at Constantinople in 381 and his honoured death there, the hopes of St. Athanasius were realized: and St. Augustine records that in his time, while there were no Arians in Africa, their numbers in the East were very few.

**Pontus**—Sozomen (vi. 26) says that the greater part of the Catholic Church would have been subverted by Arianism had it not found opponents in the Cappadocians, Basil and Gregory. It was well that Cappadocia should have furnished such champions as Basil and the two Gregories; for its name is attached to many against whom the orthodox were called to fight. Asterius, of whose Arian sophistries St. Athanasius gives us specimens (De Synod. § 18, 19), was a Cappadocian: Eunomius was a Cappadocian. Gregory and George, the two Arian intruders into the see of St. Athanasius, and Auxentius of Milan, were Cappadocians also. Eudoxius came from the adjoining province of Armenia. In Bithynia, Eusebius of Nicomedia and Theognis of Nicaea itself were almost the last to sign the Creed in 325; and it was from the Emperor's court in Nicomedia that the Arian reaction derived its chief strength. At the time of St. Basil's episcopate, their successors were, in Nicomedia, Marathonius, a nominee of Macedonius and a leader of his party, and in Nicaea, Hypatius, a pupil of Aetius, and nominee of Eudoxius. In Galatia, the annals of Marcellus and Basil of Ancyra, and in Armenia, the career of Eustathius of Sebaste, are mere registers of shifting winds of heresy. In 377 St. Basil said (Ep. 263) that the latter was *πρωτοστάτης*

τῆς τῶν πνευματόμαχων αἰρέσεως. There were rugged tracts, both in Pontus and Asia, which were convenient places of exile for orthodox bishops. Paul, three times Bishop of Constantinople, is said to have ended his third banishment by being strangled at Cucusus, not far from Caesarea, in 339, when St Basil was still a boy. Dionysius of Milan was sent by Constantius to Cappadocia in 355; Paulinus of Tieves, the constant friend and correspondent of St Athanasius, Hilary of Poitiers and Rhodanius of Toulouse were sent to Phrygia soon after: and Meletius of Antioch came in exile to Armenia in 370. Arians also had the same rough experiences: Aetius and Eunomius followed the footsteps of Hilary to the barbarous land in which Paulinus died.

The orthodox traditions of Firmilian (a predecessor of St. Basil, who presided in the Synod held at Antioch to try Paul of Samosata) were handed on by Leontius, who was at Nicaea, to his successor Hermogenes, but were broken by Dianius, who, after taking part in the Council of Antioch (341), failed to defend St. Athanasius at Sardica, and fifteen years later subscribed the Creed of Ariminum. In St. Cyril's Lectures (347), we read of 'the new head of the dragon sprung up in Galatia,' meaning Marcellus of Ancyra, now fallen from his old orthodoxy; and his frequent successor Basil, denounced as a 'wolf' at Sardica, earned his depositions from Catholics and Arians alike. The vacillations of Eustathius of Sebaste in faith, as in his feelings and conduct towards St. Basil (who was greatly his junior) are an indication of the state of the Church in Pontus. St. Basil's account of him, in Ep. 263 (A.D. 377) to the Western Bishops, is as follows: 'There is then one of those who are giving much pain to us, Eustathius of Sebaste in the Lesser Armenia; who, long ago (circ. A.D. 320), became a disciple of Arius, in his prosperous days at Alexandria, when he was contriving his evil blasphemies against the Only Begotten: him he followed and was reckoned among the most genuine of his pupils. On his return to his own land, when Her-



mogenes, Bishop of Caesarea, of blessed memory, called him to account for his false doctrine, he presented a confession of sound faith. He was then ordained by Hermogenes, and after that prelate fell asleep (circ. A.D. 342) he went off to Eusebius, who was bishop of Constantinople (A.D. 338-342), a man inferior to none in his support of the impious tenet of Arius. Driven from Constantinople for some reason, he came to his own people and again cleared himself, concealing his impious belief by assenting to some correct form of words. Then somehow or other (before A.D. 357) he was made bishop, and we straightway find him at the semi-Arian Council of Ancyra (A.D. 358) writing the anathema of the Homoousion. Thence having come to Seleucia, he has managed to do, with his party, the things that are known to all (*δέδρακε μετὰ τῶν ἐαυτοῦ ὁμοδόξων ἅ πάντες ἴσασιν*). But in Constantinople (A.D. 359) he again gave his assent to the creed presented by the heretics (sc. the creed of Ariminum). And in this way, after being driven from his see, on account of his having previously been degraded in Melitene (Armenia) he devised a way of being restored by coming to you. And what it was that was presented for his assent by Bishop Liberius of blessed memory, and what he actually assented to, we do not know; we only know that he brought a letter reinstating him, which he shewed in the council at Tyana (A.D. 367), and was then reinstated in his place. He now destroys the faith, on his assent to which he<sup>1</sup> was received, and he associates with those who anathematize the Homoousion and is a leader of the heresy of the Pneumatomachi.' In an earlier letter (244) to Eustathius himself (A.D. 376?), St. Basil gave a similar account, only adding Lampsacus (A.D. 365), Nike, and Cyzicus (A.D. 376?) to the formulæ to which Eustathius had subscribed: and he explains that at Cyzicus the Homoousion was suppressed, the *κατ' οὐσίαν ὁμοιον* was substituted, and Eunomius' blasphemies against the Holy Spirit were adopted. In this letter Basil reminds

<sup>1</sup> See before Liberius A.D. 366, and to St. Basil himself A.D. 373.

Eustathius of their old intimacy when they had a common object in the monastic life (circ. A. D. 356).

## IV.

## ST. BASIL.

While the Council of Ariminum was still pursuing its miserable course (A. D. 359), the Council of Seleucia reached its somewhat sudden and unprepared end through the intervention of Leonas, the emperor's commissioner. Hilary was there, and Meletius, afterwards the revered president at Constantinople in 381. The majority deposed, in a fashion, Acacius from Caesarea and his suffragan Uranius of Tyre, Eudoxius from Antioch, George from Alexandria, and four bishops of Asia; and they at least had some claim to the negative virtue of protesting against extreme Arianism by their support of the Dedication Creed. We need not then be surprised to find that St. Basil's first appearance in controversy was when he accompanied the deputies of the Council to Constantinople. He was born about A. D. 330, and was brought up, without baptism, learning from his grandmother Macrina something of what she had received from the great Gregory of Neocaesarea. After well-spent years of study at Caesarea, Constantinople, and Athens, he had returned to Caesarea and received baptism from Dianius his bishop about A. D. 357, and by him was ordained a Reader. He then saw enough of monasticism in Egypt, Syria, and Mesopotamia to be ready, on his return home, to give up his goods and adopt their life, and practise true 'philosophy according to the way of the church<sup>1</sup>.' Eusta-

<sup>1</sup> He says (Ep. 223): *καὶ δὴ πολλοὺς μὲν εὗρον κατὰ τὴν Ἀλεξανδρείαν, πολλοὺς δὲ κατὰ τὴν λοιπὴν Αἴγυπτον καὶ ἐπὶ τῆς Παλαιστίνης ἑτέρους, καὶ τῆς κοίτης Συρίας καὶ τῆς Μεσοποταμίας ὧν ἱθαύμαζον μὲν τὸ περὶ δίκαιαν ἐγκρατεῖς ἱθαύμαζον δὲ τὸ καρτερικὸν ἐν πόνοις. ἐξεπλάγην τὴν ἐν προσευχαῖς εὐτονίαν, ὥπως ὕπνου κατεκράτουν, ὑπ' οὐδεμιᾶς φυσικῆς ἀνάγκης κατακαμπτόμενοι, ὑψηλὸν αἰεὶ καὶ ἀδούλωτον τῆς ψυχῆς τὸ φρόνημα*

thus (afterwards of Sebaste) had been of the same mind; and we can imagine that St. Basil accompanied his namesake of Ancyra and the bishop of Sebaste to Constantinople in 359, or 360, much in the way in which an intelligent and devout Oxford layman might have gone with the late Bishop of Winchester to the Conference of Bonn in 1874. The result of the visit to Constantinople was two-fold: Aetius, the heretical counterfeit of St. Athanasius, was banished by Constantius; but St. Basil's chiefs succumbed to the combination of their Acacian opponents and the deputies from Ariminum. This may explain the statement of St. Basil's kindhearted but simple brother, Gregory of Nyssa, that they were triumphantly victorious (Greg. Nyss. in Eunom. i. 289, 296), while the hard Arian Philostorgius (iii. 16), says they were shamefully defeated. Basil of Ancyra, Eustathius (who had been the accuser of Aetius before the emperor), with Macedonius of Constantinople, Eleusius of Cyzicus, Silvanus of Tarsus, and Cyril of Jerusalem, the very same bishops who at Seleucia had just deposed Acacius and Eudoxius, were by them deposed in their turn, and banished by the emperor. St. Basil seems to have acted throughout these proceedings consistently with his humble office in the Church, and his modesty earned for him from Philostorgius (or most probably from the writer's informant, Eunomius himself), the imputation of timidity: οἷς ἄλλοι τε καὶ Βασίλειος ἕτερος παρὴν συνασπίζων, διακόνων ἔτι τάξιν ἔχων· δυνάμει μὲν τοῦ λέγειν πολλῶν προφέρων τῷ δὲ τῆς γνώμης ἀθαρσεῖ, πρὸς τοὺς κοινούς ὑποστελλόμενος ἀγῶνας (Phil. iv. 12). This may be the Arian way of saying that St. Basil withdrew from the Seleucian deputies when they yielded to the Acacians. It is on his return to

διασώζοντες, ἐν λιμῷ καὶ δίψει, ἐν φύχει καὶ γυμνότητι, μὴ ἐπιστρεφόμενοι πρὸς τὸ σῶμα, μηδὲ καταδεχόμενοι αὐτῷ προσαναλῶσαι τίνα φροντίδα, ἀλλ' ὡς ἐν ἀλλοτρίᾳ τῇ σαρκὶ διάγοντες, ἔργῳ ἰδεῖνυσαν, τί τὸ παροικεῖν τοῖς ὤδε, καὶ τί τὸ πολίτευμα ἔχειν ἐν οὐρανῷ. ἐκεῖνα θανυμάσας, καὶ μακαρίσας τῶν ἀνδρῶν τὴν ζωὴν, ὅτι ἔργῳ δεικνύουσι τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἡσχόμεν καὶ αὐτοὶ, καθόσον ἡμεῖς ἰφικτόν, ζηλωτὴς εἶναι τῶν ἀνδρῶν ἐκείνων.

Caesarea from Constantinople that the Benedictine editor (Prudentius Maranus) refers the labours in defence of the faith, which he himself mentions to Eustathius in his letter of expostulation (223) against his false friend's three years of calumny (A.D. 372-375): τὰ ἐπὶ Χαλκηδόνος λαληθέντα ἡμῖν περὶ πίστεως, τὰ ἐν Ἡρακλείᾳ πολλάκις, τὰ πρότερον ἐπὶ τῆς Καισαρείας ἐν τῷ προαστείῳ, εἰ μὴ πάντα σύμφωνα παρ' ἡμῶν. This implies, as is also implied by the title and contents of Ep. 8 referred to below, that in his own city St. Basil had already been called by Dianius to use his powers of preaching. A bitter disappointment was however awaiting him, when he reached Caesarea. His bishop had subscribed the formula of Ariminum, as modified at Nike. This creed substituted for the ὁμοούσιον the cloudy phrases, ὅμοιον τῷ γενήσαντι αὐτὸν Πατρὶ κατὰ τὰς γραφάς· οὗ τὴν γένεσιν οὐδεὶς γινώσκει εἰ μὴ μόνος ὁ γεννήσας αὐτὸν Πατὴρ, and abolished the term οὐσία as not contained in Scripture, and ὑπόστασις also, 'for it too does no good' (καὶ γὰρ οὐδὲ ὀφείλει). St. Basil withdrew quietly from Caesarea, and seems to have moved from town to town till he reached his bosom friend, Gregory, son of the Bishop of Nazianzus, a town of Cappadocia. In his retreat he wrote a letter (Ep. 8) traditionally entitled τοῖς Καισαρεῦσιν ἀπολογία περὶ τῆς ἀποχωρήσεως καὶ περὶ πίστεως, in which, after referring to the unexpected blow which he had received, he warns them against the Arian errors (to which they would naturally be exposed by the submission of Dianius to Acacius and Eudoxius), and expounds the doctrines of the Unity of the Divine Nature, and of the Uncreated Trinity, showing that it is impossible for such qualities as likeness or unlikeness to be applicable to the Son; and after referring to the perversion of scripture practised by heretics, he proceeds to explain the texts about the Son which were misapplied by them, e.g. John vi. 58, xiv. 28, Mark xiii. 32, Prov. viii. 22, John v. 19; and then the similar supports of false doctrine about the Holy Spirit, especially Ps. cxix. (cxviii. lxx.) 91. During his retreat, and at the time of the Anomoean Council

at Antioch, St. Basil probably composed his *Moralia*, which is a good specimen of the practical use he made of Holy Scripture as a rule of life. About this time Julian's short reign commenced, and St Basil's experience of the death-bed of Dianius left his heart tender through life towards all who could be believed to have been unwittingly led astray. Dianius in his last illness sent for St. Basil, and assured him that, the Lord being witness to his truth, he had assented to the document brought from Constantinople without intending at all to efface the Creed put out by the Nicene Fathers, and that in heart he was the same as when he first accepted it. Indeed he went on to pray that he might share the blessed lot of those 318 bishops who had given the truth (τὸ εὐσεβὲς κήρυγμα) to the world. The strange choice of a successor to Dianius in Eusebius, a layman, his speedy baptism and consecration, and Julian's rage against Caesarea, soon followed by his death and the accession of Jovian, were the circumstances under which St. Basil attempted a new work, the refutation of Eunomius's Apology for Arianism. This was written to meet a lower form of heresy than his subsequent work *De Spiritu Sancto*, which deals with Macedonianism, and which generally takes for granted that higher doctrine of the Nature of the Son, which in the work of Eunomius was denied. While he was attacking Arianism in Cappadocia, St. Athanasius, after writing his epistles to Serapion, was condemning Macedonianism and sending the letter to Jovian which has been quoted in a previous section. St Basil was now ordained to the priesthood by Eusebius, and though he spent some years in Pontus, in consequence, so it is believed, of his bishop's jealousy of his superior powers, he returned when the Church of Caesarea was endangered by the long dark days which began with the reign of Valens.

During this retreat, the Semiarrians at the Council of Lampsacus had tried once more to overcome Eudoxius and Acacius. But they were not only baffled by the Imperial power; they also began to share with their Catholic brethren



in the persecutions which were promoted by their opponents. After holding various meetings in the provinces of Asia, Pisidia, Isauria, Pamphylia and Lycia, their leaders, Eustathius of Sebaste and Silvanus, the Metropolitan of Cilicia, with one of his suffragans Theophilus of Castabala, turned their hopes towards Liberius, the Pope; to whom they came, as deputies, professing that they held the Catholic Faith as tested by the 318 at Nicaea, and guarded by the terms *ὑπόστασις* and *ὁμοούσιος*, which latter they had already declared to be the meaning of their *κατὰ πάντα ὅμοιος*. They had before this, sc. at Lampsacus, denied the belief of the Anomoeans, and they now anathematized especially the Creed of Ariminum, which, as signed at Constantinople through Arian trickery had proscribed the terms now accepted. Liberius received them to communion, and sent them back with a letter testifying to the orthodoxy of their statements. This letter was addressed by name to sixty-three bishops of the Macedonians, the first of them being Evethius the Bishop of Ephesus and exarch of Asia: others are recognised as bishops of Sardis, Icomum, Magnesia, and the greater part of them belonged to the provinces of Asia. Not more than three can be recognized as belonging to Pontus, and Marathonius's name does not occur. The letter was presented at a council held, not in Asia under Evethius, but in Pontus under Eusebius of Caesarea, at Tyana, the seat of one of the suffragans in his Cappadocian province (A. D. 367). St. Basil is supposed by some to have been a partner in suggesting the appeal of the Semiarians to the help of Liberius. He was certainly back again in Caesarea, and working cordially as a priest under Eusebius, when the council of Tyana was held. But the hope of realizing the union, now almost in sight, by a more general meeting of the Eastern Bishops at Tarsus, was defeated by the Arian emperor, and the Semiarian malcontents, probably consisting of one half of the Arian bishops addressed by Liberius, met in Caria, and rejected the very

basis of union, the Homoeousion, thus rendering the Churches of Asia, already weakened by heresy, still less able to repel the assault of Valens' persecution. The Churches of Pontus were happier in being able to suffer without flinching. St Basil's assistance was greatly helpful to Eusebius during the last three years of his episcopate. He died about the same time as Aetius and Eudoxius: and St Basil, after an amount of friendly help and unfriendly opposition, which made his election as strange as that of his predecessor, was consecrated to the uneasy office. All that he did during the short nine years of his episcopate in consolidating his monastic institutions, in attempting to maintain orthodoxy, and to conciliate those who had erred, was a consistent sequel to the fourteen years that had followed his baptism; and in defending the Church from imperial violence, he shewed himself a true shepherd and proved his claim to his epithet 'the Great'.

If we read the account of these nine years, bearing in mind the experiences with which he entered upon them—his intercourse with Dianius and Eusebius, with the Gregories of Nazianzus, father and son, and with Eustathius of Sebaste, and his memories of Seleucia and Constantinople, Lamp-sacus, and Tyana—the record of his brief episcopate, ending

<sup>1</sup> St Gregory of Nyssa says of these times of Valens *Contra Eunom* I (II p 315) Ποῖον οὐκ ἐπενείματο τόπον τῶν Ἐκκλησιῶν ἡ τηνικαῦτα καταστροφή, ποῖον ἔμεινεν ἔθνος τῆς τῶν αἰρετικῶν ἐπιστασίας ἀπείρατον, τίς τῶν κατὰ τὰς Ἐκκλησίας εὐδοκιμούντων οὐκ ἀπεσείσθη τῶν πόνων, ποῖος διέφυγε λαὸς τὴν τοιαύτην ἐπήρειαν, οὐ Συρία πᾶσα, καὶ τῶν ποταμῶν ἡ μέση, μέχρι τῶν πρὸς τοὺς βαρβάρους ὄρων; οὐ Φοινίκη, καὶ Παλαιστίνη, καὶ Ἀραβία, καὶ Αἴγυπτος, καὶ τὰ ἔθνη τῆς Λιβύης ἕως τοῦ τέρματος τῆς καθ' ἡμᾶς οἰκουμένης, οὐ τὰ ἐπὶ τάδε πάντα, Ποντικοί, καὶ Κίλικες, Λύκιοι, Λυδοί, Πισίδαι, Πάμφυλοι, Κᾶρες, Ἑλλησπόντιοι, νησιῶται μέχρι τῆς Προποντίδος αὐτῆς; οὐ τὰ ἐπὶ Θράκης πάντα ἕως ἣν ἡ Θράκη, καὶ τὰ περὶ αὐτῶν ἔθνη ἕως πρὸς τὸν Ἰστρον αὐτὸν; τί τῶν πάντων ἐπὶ σχήματος ἔμεινε, πλὴν εἰ μήτι προκατεῖχeto τῷ τοιοῦτῳ κακῷ; ἀλλὰ μόνος ἐκ πάντων ὁ Καππαδόκειος λαὸς τῆς κοινῆς τῶν Ἐκκλησιῶν συμφορᾶς οὐκ ἐπῆσθετο ὃν ὁ μέγας πρόμαχος ἡμῶν ἐπὶ τῶν πειρασμῶν διεσώσατο <sup>a</sup>

<sup>a</sup> But see Wordsworth's History, vol II p 262, for details of the suffering endured by Cappadocia.



with his early death, is fuller of pathos than the long struggles of his friend St. Athanasius, as he alternated between banishment and restoration through forty-six years. The heart-burns that attended St. Basil's election were scarcely allayed, when his province was cut in two by Valens, and a rival Metropolitan, Anthimus of Tyana, thrust in his face. insults and threats, arguments and promises were followed by the arrival of the Arian Emperor, as a raging lion, and his intrusion into St. Basil's Church at Caesarea; and though after St. Basil's bold resistance he withdrew, there was always a prefect, ready to act, 'as a messenger of Satan,' in getting rid of a faithful suffragan and putting an Arian in his place. When he had reason to hope that Eustathius of Sebaste had at last given in his adhesion to the Nicene faith, and acknowledged the true meaning of its last clause as against the Pneumatomachi, the news came of the death of St. Athanasius his 'one comfort in woes' (Ep. 80): and the gleam of brightness which came from the consecration of St. Ambrose in distant Milan was soon obscured by the final lapse of Eustathius into Homoiousianism and 'blasphemies' concerning the Holy Spirit, as the last of his long 'tale of faiths' (*τῶν πίστεων ὡς ἀπηριθμύσμεν*). Throughout his labours on behalf of the faith, his tenderness of heart, modified by the depression that arose from a diseased constitution, presented the appearance of a tendency to Tritheism, or Sabellianism, or whatever was the most objectionable heresy in the minds of those who for any reason sat in judgment on him: and though St. Athanasius<sup>1</sup> could discern his likeness to St. Paul

<sup>1</sup> St. Athanasius writes (at the end of 371 or beginning of 372) to John and Antiochus, who had lately been at Jerusalem πάντων δὲ θαύματα τὴν θρασύτητα τῶν τολμάντων λαλεῖν κατὰ τοῦ ἀγαπητοῦ ἡμῶν, τοῦ ἀληθῶς Θεοῦ δούλου Βασιλείου τοῦ ἐπισκόπου. Ἐκ γὰρ τῆς τοιαύτης φλυαρίας ἐλέγχεσθαι δυνήσονται, ὥς οὐδὲ τῶν πατέρων ἀγαπῶντες τὴν ὁμολογίαν (I. 765); and to Palladius (same date): ἐπειδὴ δὲ καὶ περὶ τῶν μοναζόντων τῶν ἐν Καισαρείᾳ ἐδήλωσας ἔμαθον δὲ παρὰ τοῦ ἀγαπητοῦ ἡμῶν Διανίου, ὡς λυπούμενων καὶ ἀνθισταμένων αὐτῶν τῷ ἀγαπητῷ ἡμῶν Βασιλείῳ τῷ ἐπισκόπῳ· σὲ μὲν ἀπεδεξάμεν δηλώσαντα, αὐτοῖς δὲ τὰ πρέποντα δεῖξ-

in becoming weak to the weak, he was misunderstood by smaller minds, whose capings sometimes wounded him through his friends.

An instance of this is recorded at length in the letters that passed between himself and his true friend, St Gregory of Nazianzus. St Gregory (at the end of 372 or beginning of 373) wrote to St. Basil, as having been from the beginning, and still being, his guide in life and instructor in the faith and in everything that could be called good (ἐγὼ σὲ καὶ βίου καθηγητὴν καὶ δογμάτων διδάσκαλον καὶ πᾶν ὅτι ἂν εἴποι τις τῶν καλῶν ἐθέμην τε ἀπ' ἀρχῆς καὶ νῦν τίθεμαι): and he reports that during a dinner, at which there were personal friends and people of distinction, the conversation turned on St. Basil and himself, their early life, and friendship, and complete union of mind and aim. One of the guests, a man, by name and dress a monk (ἀνὴρ τις τῶν εὐλαβείας ὄνομα καὶ σχῆμα περικειμένων), setting himself up as a philosopher (ὁ δὴθεν φιλόσοφος), said they might be in some things praiseworthy men, but he denounced them both in a vigorous manner as liars and flatterers in the greatest of all subjects, theology, St. Basil in what he said, and St. Gregory in allowing it. On the occasion of the celebration of St. Eupychius the Martyr, he said he heard the 'Great' Basil preach perfectly on the Father and the Son (θεολογούντος τὰ μὲν Πατρὸς καὶ Υἱοῦ ὁριστά τε καὶ τελεώτατα καὶ ὡς οὐκ ἂν τις ἄλλος ῥαδίως εἴποι), while traducing

λωκα ἴν' ὡς τέκνα ὑπακούωσι πατρί, καὶ μὴ ἀντιλέγωσιν οἷς αὐτὸς δοκίμαζει. Εἰ μὲν γὰρ ὑποπτος ἦν περὶ τὴν ἀλήθειαν, καλῶς ἐμάχοντο. εἰ δὲ τεθαρρήκασι, τεθαρρήκαμεν δὲ πάντες ἡμεῖς, ὡς καύχημα τῆς Ἐκκλησίας ἐστίν, ἀγωνιζόμενος μᾶλλον ὑπὲρ τῆς ἀληθείας, καὶ διδάσκων τοὺς θεομένους· οὐ χρὴ πρὸς τὸν τοιοῦτον μάχεσθαι, ἀλλὰ καὶ μᾶλλον ἀποδέχεσθαι τὴν ἀγαθὴν αὐτοῦ συνείδησιν. Ἐξ ὧν γὰρ διηγήσατο ὁ ἀγαπητὸς Διδάμιος, μάτην φαίνονται λυπούμενοι. Αὐτὸς μὲν γάρ, ὡς τεθάρρηκα, τοῖς ἀσθενοῦσιν ἀσθενῆς γίνεταί, ἵνα τοὺς ἀσθενεῖς κερδήσῃ, οἱ δὲ ἀγαπητοὶ ἡμῶν, ἀποβλέποντες εἰς τὸν σκοπὸν τῆς ἀληθείας αὐτοῦ, καὶ τὴν οἰκονομίαν, δοξαζέτωσαν τὸν Κύριον, τὸν δεδωκότα τῇ Καπποδοκίᾳ τοιοῦτον ἐπίσκοπον, οἷον καὶ ἐκάστη χώρα ἔχειν εὐχεται. καὶ σὺ οὖν ἀγαπητὲ θέλησον αὐτοῖς δηλῶσαι, ἵνα ὡς ἔγραψα πεισθῶσιν. Τοῦτο γὰρ καὶ αὐτοὺς συνίστασθαι εὐγνώμονας πρὸς πατέρα· τοῦτο καὶ τὴν εἰρήνην ταῖς Ἐκκλησίαις διαφυλάξει.

the Spirit (τὸ Πνεῦμα δὲ παρυσύροντος). He contrasted with St. Basil's reticence the openness with which St. Gregory had called the Holy Spirit God, quoting his sermon (Orat. xii) lately preached at Nazianzus, in which, after saying the words καὶ τῷ Ἁγίῳ Πνεύματι καὶ Θεῷ, he had added μέχρι γὰρ τίνος τῷ μοδίῳ τὸν λύχνον περικαλύψομεν; but of St. Basil—ὁ δὲ ὑποφαίνει μὲν ἀμυδρῶς, καὶ οἷον σκιαγραφεῖ τὸν λόγον, οὐ παρρησιάζεται δὲ τὴν ἀλήθειαν, πολιτικώτερον ἢ εὐσεβέστερον τὴν ἀκοὴν ἐπικλύζων, καὶ τῇ δυνάμει τοῦ λόγου τὴν διπλόην περικαλύπτων. Gregory said that his own words were not of any public importance and did not require to be weighed, but that Basil was watched by heretics, who were seeking to catch an unmistakeable word from him to get him banished, and so quench the last spark (σπινθήρ) of life and truth in the Church of Caesarea and thence involve the world in woe: and it was better to use restraint (οἰκονομηθῆναι<sup>1</sup>) in preaching the truth, while the cloud was hanging over them, than by open proclamation of it have the truth involved in ruin (καταλυθῆναι). The Divinity of the Spirit could without harm be made known in terms which implied it, rather than that the Church should be injured by the truth being driven out in the person of one man. However, the company sided with the monk, and said that the reserve was out of date (ἔωλον), and a mockery. They cried it down as a reserve of cowardice

<sup>1</sup> It should be noticed also that in the De Spiritu Sancto, St. Basil, writing to convince the Pneumatomachi, not only did not use Θεός of the Spirit, but he also refrained from using ὁμοούσιος of the Son, in accordance with his own opinion expressed in Ep. 9, written soon after the events at Constantinople in 360 and before the Council at Alexandria in 362: ἐγὼ δέ, εἰ χρὴ τοῦτον ἴδιον εἰπεῖν, τὸ ὅμοιον κατ' οὐσίαν, εἰ μὲν προσκείμενον ἔχει τὸ ἀπαράλλακτως δέχομαι τὴν φωνήν, ὡς εἰς ταῦτόν τῷ ὁμοούσιῳ φέρουσαν, κατὰ τὴν ὑγιᾶ δηλονύτι τοῦ ὁμοουσίου διάνοιαν . . . εἰ δέ τις τοῦ ὁμοίου τὸ ἀπαράλλακτον ἀποτέμνει, ὕπερ οἱ κατὰ τὴν Κωνσταντινούπολιν πεποιήκασιν, ὑποπτεύει τὸ βῆμα, ὡς τοῦ Μονογενοῦς τὴν δόξαν κατασμικρύνον καὶ γὰρ καὶ ἀμυδραὶ ἐμπερείαι, καὶ πλεῖστον τῶν ἀρχιετύπων ἀποδεοῦσαι, τὸ ὅμοιον πολλάκις ἐπινοεῖν εἰώθαμεν ἐπεὶ οὖν ἤττον οἶμαι κακουργεῖσθαι τὸ ὁμοούσιον, οὕτω καὶ αὐτὸς τίθεμαι. But at the beginning of his Episcopate, in 370, he gives the history and full meaning of ὁμοούσιος, shewing why it was discountenanced at Antioch in 264 (Ep. 52).

rather than of doctrine: for it were much better to defend our own side by means of the truth, than to injure (*ὑπηρεῖν*) our side and not win over the adversary by this pretended (*δῆθεν*) reserve. Gregory grew quite angry with them, and so the company separated. He now asks his 'dear holy' friend how far they should advance in the doctrine of the Divinity of the Spirit, what terms they might use, and what reserve, for it was a miserable thing not to have proper replies to such gainsayers. In the next letter, Gregory says that he felt from Basil's reply that he was hurt by the imputation, but it is better to set the question right than to be vexed with his counsellors: and he offered himself to follow him or stand by him in contending for the truth.

Amid troubles and misunderstandings such as these, St. Basil wrote the following treatise for his 'son' Amphilochius, who was first cousin to St. Gregory, and a native of Caesarea. St. Basil, who would have welcomed him as a Bishop in his own province, had recommended him for election as Bishop of Iconium, and guided<sup>1</sup> him afterwards in assisting to arrange ecclesiastical matters in the neighbouring provinces of Isauria, Lycaonia, and Lycia. A letter of Amphilochius is extant, written, as it appears, to some synod of a neighbouring province, which refers to St. Basil's book, and echoes the contents of it. It condemns (as does the first Canon of 381) Anomoeans, Arians, and Pneumatomachi, and pressing on his friends the necessity of such a doxology as is defended by St. Basil, lays emphasis, like his 'father' (*τὸν θαυμασιώτατον καὶ μετὰ πάσης αἰδοῦς ὀνομαζόμενον*) on the futility of persons avoiding communion with Arians, if they fall into the irremissible sin by speaking against the Holy Spirit.

St. Basil lived only long enough to hear of the tragic end of his imperial enemy at Hadrianople, and to welcome the

<sup>1</sup> The 2nd Canon of Constantinople afterwards restrained bishops within the limits of their own exarchies, and reaffirmed the management of provincial matters by the provincial synods.

promise of calmer weather in the restoration of exiled Bishops by Gratian. He died at the age of fifty, one of the shortest lived on the roll of the saints, January 1, 379. Amphilochius lived to take part in the Council of Constantinople in 381, and to see the faith of the Nicene Fathers, for which St. Basil had fought, acknowledged in its fulness throughout the Churches, and was named, by a law of Theodosius, as one of the centres and types of Catholic Communion in the diocese of Asia.



## ON THE 'ECONOMY' OF ST. BASIL.

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I venture to give a short epitome of an essay, entitled *Οἰκονομία Βασιλείου τοῦ μεγάλου*, *Prudentia Basilii Magni in refutandis Haereticis*, by Christian Gottlieb Wuilcknis (Leipsig, 1724), which discusses the 'economy' of St. Basil in avoiding the actual phrase 'Spiritum Sanctum esse Deum.'

Τὸ Πνεῦμα τὸ Ἅγιον ἐστὶ ὁ Θεός.  
I.

1. He remarks that an unfair judgment may arise from perversity or from an inability to see whether Aristotle's dictum τὰ κακὰ ἀγχίθυρα ταῖς ἀρεταῖς is or is not applicable to such a matter: but his chief object is to prevent the wrong following of St. Basil's example by those who would recommend their own strange and erroneous teaching as being a similar 'economy.'

2. He first notices the acknowledged fact of St. Basil's orthodoxy: (1) from St. Athanasius's letters to John and Antiochus, and to Palladius, and (2) from the writer's contemporary Scherzer (*System. Theol. Art. ii. p. 78*), 'Macedonium refutans Basilius ὀρθοδόξωτατος, cum parum commodis uteretur formulis, inter alia dicens, Πνεῦμα τὸ Ἅγιον ἐστὶν ἐκ Θεοῦ Πατρὸς δι' Ὑιοῦ aliis erroribus ansam dedit.'

3. St. Basil was accused at a dinner, in the presence of his friend Gregory of Nazianzus, by a hot-headed monk, who said he heard the Saint discoursing well on the Father and



the Son, but quite the reverse of well on the Holy Spirit, and that he deserved none of the praises bestowed on him by the persons present.

4. On St. Gregory's writing (Ep. 26) an account of this incident to St. Basil, the latter replied as if somewhat hurt with his friend for caring for it, and as if he himself cared very little for such criticism.

5. The three books against Eunomius were written when he was only a priest, and show that he did not shrink from the task of refuting heretics. His intercourse with such people as the heathen sophist Libanius and the heretic bishop Eustathius of Sebaste, was rather a matter of necessity than an intimacy of choice.

6. His peculiar caution brought on him the suspicion of heresy, for it led him to adopt new means of attacking opponents who were well versed in eluding the ordinary arguments: and the blind zeal of his age suspected his methods, as a foreigner sometimes would suspect the current coin of a country to which he had come. while his position exposed him to the judgment of all sorts of men. Some of his clergy also had reason to dislike his administration.

7. John of Constantinople, in his letter to Pope Constantine, tried to shelter his compliance with the Monothelite injunctions of the Emperor Bardanes by asserting that he had only used the same sort of 'economy'; but there is no resemblance between St. Basil's action and that of John, and of his predecessors Sergius and Paulus, with whom the writer classes Honorius, 'the credulous Pope'; for the *Ecthesis* and the *Typus* imposed silence on truth and error alike.

8. There was 'scandal' in the craft of Sergius and Honorius, but none in St. Basil; for 'scandal' is when our bad example leads another astray and makes him stumble. The aim of St. Basil's silence was to lessen the power of the enemies of the truth, that of the *Ecthesis* and *Typus* to put orthodoxy and heresy in the same position of equality. St. Athanasius at the Council of Alexandria had certainly spoken

clearly, but there had been no plain statement in the fathers preceding them, and of course no decree of a general council applying the predicate 'God' to the Holy Spirit.

9. Tamagninus, in his history of the Monotheites, points out that they and Honorus were not to be likened to St. Basil, but rather to those Arians who, after the Nicene Council had defined the *ὁμοούσιον*, wanted to have unity in the Church by the suppression of both the orthodox definition and the heretical *ὁμοιούσιον* alike.

## II.

1. St. Gregory of Nazianzus does not appear to have delivered his Oration (xx) upon St. Basil actually at the funeral or before a mixed congregation, but to have composed it after St. Basil's death, as he did the Oration (xxi) upon St. Athanasius.

2. In this Oration St. Gregory plainly declares that St. Basil was watched by his enemies, who with their leader (Valens) lay in wait to banish him, with his theological tongue, if he dared to apply the word 'God' to the Holy Spirit, a term which they held to be 'impious.' But in his treatises and in public teaching, if ever he had an opportunity, and in private teaching, he always taught the doctrine; and in conversation with St. Gregory called down on his own head the curse of falling away from the Spirit Himself if he did not worship (*σέβει*) Him as of one substance (*ὁμοούσιον*) and of one honour (*ὁμότιμον*) with the Father and the Son.

3. He used the word 'God,' e.g. in Ep. 141 to the Church of Caesarea before he was Bishop, but not in his Homily De Fide. John Veccus, patriarch of Constantinople, who wrote on the Procession of the Spirit, and who worked for the reunion of the East and West, refers to St. Basil and St. Gregory, and dwells on their agreement as to the duty of brethren to disregard differences arising from words, as long

as there is agreement in that which the words mean to express.

4. The Benedictine editor notices St. Basil's silence, and, while mentioning the arguments by which he proved the Divinity of the Spirit, rejects such writings as the fifth book against Eunomius, which says that the word God is applied to the Spirit in Scripture

5 Nicetas dilates at great length on St. Basil's economy in his commentary on St. Gregory's Oration.

6. St. Gregory himself, in his 44th Oration (on Pentecost), spoke openly to the Macedonians on the propriety of continuing to do the same 'as long as by different paths we are going on to the same home.'

7. The writer of the essay thinks that what St. Gregory says of the Arians watching for St. Basil to apply the word 'God' to the Spirit, refers specially to the time of the visit of Valens to Caesarea, because such an accusation, however serious it might have been during the emperor's presence, would not have had the same weight after his departure and his contributions to St. Basil's charities. The cause of his silence would then have been not fear of banishment but consideration for the weakness of the faith in some ('*fidelium causa, ut ego puto, sed credulorum nimis*'). He refers to Ep. 203 (to the priests of Tarsus) and Ep. 204 (to the schismatics in the same city), in which St. Basil proposes for the good of the somewhat weak (*τοῖς ἀσθενεστέροις*), to abide by the Nicene Creed, with the single addition of excommunicating those who say that the Holy Spirit is a creature. He thinks therefore that there were two reasons: the hostility of the Arians, denying, as they did, the Divinity of the Son and of the Holy Spirit, and the halting faith of those who were tending to Macedonianism.

III.

1. St. Basil had led a studious and pure life from the beginning. His use of his 'economy,' lest he should be banished from his see, was not prompted by love of money, nor by ambition, nor by fear, for we see his freedom from those infirmities in his life.

2. It is a question whether we are not right in avoiding the mention of God in the presence of obstinate and irreconcilable heretics.

3. We must remember that neither truth nor heresy is in itself dependent on a single phrase; any particular phrase may be avoided or even rejected, while the heresy or the truth expressed by it is retained. Constantine's objection to the word *ὁμοούσιος* as new would not have made him a heretic, if he had not shewn that his meaning was to avoid also the doctrine; and St. Basil's avoiding the term, that had not yet been received by the Church, was far less objectionable.

4. When we consider the many reasons which induce people to incline to error or acquiesce in it, and the anger they shew towards those who would convict them of it, and remember the prevalence of Arianism and the imperial favour shewn to it, we should accept St. Basil's attempts to maintain the controversy without exciting resentment which would have made his opponents stop their ears.

5. A more open declaration of doctrine would only have proved like pouring oil on fire, and Socrates (iv. 11) speaks of the exceeding carefulness (*δι' ὑπερβάλλουσαν εὐλάβειαν*) of Basil and Gregory.

6. St. Basil preached the truth in other words, and charged St. Gregory to use the very word, which he, for the reasons already considered, thought it good to avoid.

7. And the true doctrine was carefully inculcated upon his brother St. Gregory of Nyssa, and upon the clergy, from

whom it would naturally come down to the lower ranks of the Church

8. It must be remembered that St Athanasius at the Council of Alexandria, in 362, was the only one who had used the term. The Arians had an argument of a most telling force with the uneducated against St. Basil if they could accuse him of going beyond the letter of Scripture and the text of the Nicene Creed and the fathers of the Church.

9. From that admitted fact the Arians of course went on to deny the Divinity of the Holy Spirit, and the minds of the vulgar were not intelligent enough to distinguish between these two steps. St. Basil had to meet this craftiness

10. The words Divinity and God are terms so closely allied that one implies the other. St. Basil preached openly that the Father is God and the Son is God, and that the Father and the Son are of the same essence and have the same attributes; he also openly declared that the Holy Spirit has the same divine attributes, and left it to be inferred that He is God.

11. St Basil lived in an age in which the use of new terms was a matter, not for individual divines, but for a general Council, and uneducated people might well suspect all new terms, for heresy as well as orthodoxy might suggest them.

12. We can only approach the idea of God's essence and attributes by the way of negation, by denying all imperfection. We do use the positive term Creator of the Universe; but that only implies the more general negative, the denial of all limits to His power. We all understand now that the Three Divine Persons are removed by the same infiniteness from the essence and attributes of the creature, and when St. Basil (Ep. 203) laid down that no one could be admitted to the communion of the Church who did not deny the Holy Spirit to be a creature, he settled the whole question, which his 'economy' is supposed to have let alone. For there is no mean between Creator and creature, Perfect and imperfect.

13. Any discussion of St. Basil's use of the word 'Lord' of the Spirit, against Arians and Macedonians, is omitted for want of contemporary evidence, and because the 5th book against Eunomius is almost certainly not St. Basil's work. Something might have been said on Vedelices' three books *De prudentia veteris Ecclesiae*, and illustrations might have been drawn from the Epistle of St. Hilary (of Poitiers) *de Synodis fidei catholicae et de Symbolis fidei*; but Cicero's saying bids him conclude: 'Qui aut tempus quid postulet, non videt, aut plura loquitur, aut se ostentat, aut eorum, quibuscum est, rationem non habet, is ineptus esse dicitur.' (De Orat. 2.)





## CHRONOLOGICAL SYNOPSIS.



<sup>A. D.</sup>

320. Arius taught, *τριὰς ἐστὶ δόξαις οὐχ ὁμοίαις* and that the Father, Son and Holy Spirit are *ἀνόμοιοι πάνπαν ἀλλήλων ταῖς τε οὐσίαις καὶ δόξαις* ἐπ' ἄπειρον, the Son being *ἀτρεπτον καὶ ἀναλλοίωτον κτίσμα τοῦ Θεοῦ τέλειον*, ἀλλ' οὐχ ὡς ἐν τῶν κτισμάτων . . . and therefore ἐξ οὐκ ὄντων and ἦν πότε ὅτε οὐκ ἦν.
325. <sup>1</sup> COUNCIL OF NICAËA (318 Bishops): and its formula, πιστεύομεν εἰς ἓνα Θεόν, Πατέρα Παντοκράτορα . . . καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστόν . . . γεννηθέντα ἐκ τοῦ Πατρὸς Μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς, Θεὸν ἐκ Θεοῦ, . . . ὁμοούσιον τῷ Πατρί . . . καὶ εἰς τὸ Ἅγιον Πνεῦμα.
- 329 or 330 St. Basil born.
- 335 *Council of Jerusalem* declared Arius to have presented an orthodox creed
336. Death of Arius at Constantinople
- 337 Constantine died; and was succeeded by Constantine II, Constans, and Constantius.
- 338 Eusebius translated from Nicomedia to Constantinople. He and his followers invent the term *ὁμοιούσιον*
340. Constans, Emperor of the West; Constantius of the East
- 341 *Encænæa Council of Antioch* (97 Bishops): whose 1st Creed omitted the *ὁμοούσιον*: 2nd (*Dedication*) Creed called the Son *τῆς Θεότητος οὐσίας τε καὶ βουλῆς καὶ δυναμέως, καὶ δόξης τοῦ Πατρὸς ἀπαράλλακτον Εἰκόνα* . . . Λόγον Θεόν . . . and spoke

<sup>1</sup> Orthodox Councils are in capitals; those that omitted the *ὁμοούσιον* in italics.

A. D.

- of the Father, Son and Holy Spirit, as τῇ μὲν ὑποστάσει Τρία, τῇ δὲ συμφωνίᾳ ἓν; 3rd Creed (of Theophrastus of Tyana in Cappadocia) anathematized Paul of Samosata, Sabellius, and Marcellus of Ancyra, but not Arius.
- 342 4th Antiochene Creed brought by Arian envoys to Constans in Gaul, condemning ἐξ οὐκ ὄντων, ἐξ ἑτέρας ὑποστάσεως καὶ μὴ ἐκ τοῦ Θεοῦ, and ἦν πότε ὅτε οὐκ ἦν, but, like the other three, omitting ὁμοούσιον.
- 344 The *Macrostich*, which was the 4th Antiochene Creed with additional explanations, saying of the Son, εἰ καὶ ὑποτέτακται τῷ Πατρὶ καὶ τῷ Θεῷ; ἀλλ' ὅμως . . . Θεὸν κατὰ φύσιν τέλειον εἶναι καὶ ἀληθῆ, and ζῆν τε καὶ ὑπάρχειν ὁμοίως τῷ Πατρί, while it denied χρονικὸν τι διάστημα between the Father and the Son. It was rejected by the Western Bishops at MILAN as not containing the ὁμοούσιον.
- 344 COUNCIL OF SARDICA (170 Bishops) reinstated St Athanasius, Marcellus and Asclepas (of Gaza), and deposed and excommunicated Gregory, Basil and QUINTIANUS as 'wolves' who had intruded into their sees; condemned Arianism and deposed the eight Arian leaders including Menophantus of Ephesus
- Pseudo-Council of the Arian leaders at Philippopolis denounced the reinstated bishops, and adopted a Creed founded on the *Macrostich*.
348. St Cyril's Catechetical Lectures at Jerusalem. He called the Son ὁμοιον κατὰ πάντα and condemned those who make separation or confusion in the Holy Trinity.
350. Constans killed, Constantius sole Emperor.
351. 1st *Sirmian* Creed, repeating the 4th Antiochene Creed from the *Macrostich*, with twenty-six additional explanations
355. (3rd) *Council of Milan* formally undid the work of Sardica Dionysius of Milan banished and the Arian Auxentius intruded into his see
357. St Basil baptized by Dianius.
- Fall of Hosius and Liberius.
- The 2nd *Sirmian* Creed ('*Blasphemy*') drawn up by Germinius of Sirmium and Potamius of Lisbon, which said that no one could doubt τὸν Πατέρα τιμῇ καὶ ἀξίᾳ καὶ Θεότητι καὶ αὐτῷ τῷ ὀνόματι τῷ πατρικῷ μεζύονα εἶναι (quoting John xiv 28) and

that the Son was ὑποτεταγμένον τῷ Πατρὶ μετὰ πάντων, and yet ended with ἀκέραιος δὲ καὶ τέλειος ἐστὶν ὁ ἀριθμὸς τῆς Τριάδος

358. Phoebeadius of Agen, writing against the Arians, said that the Church holds the Spirit to be *de Deo*, distinct (*alius*) from the Son, as the Son is from the Father.

(Semiarian) *Council of Ancyra*, pronounced the Son to be ὅμοιον κατ' οὐσίαν

St. Basil's monastic life in Pontus.

- 359 The 3rd *Sirmian Creed* ('Dated' May 22) put aside οὐσία (and therefore of course ὁμοούσιον) as a stumblingblock, and adopted ὅμοιον τῷ Πατρὶ κατὰ πάντα ὡς καὶ αἱ ἄγαι γραφαὶ λέγουσιν τε καὶ διδάσκουσι

Hilary of Poitiers wrote (in exile) his twelve books '*De Trinitate*,' speaking of the Holy Spirit as *ex Patre per Filium*, and as receiving *ex Utroque*.

*Council of Seleucia* (160 Bishops) in which the Semiarians adopted the *Dedication Creed*, but the Acacians rejected ὁμοούσιον and ὁμοιούσιον, anathematized ἀνόμοιον and acknowledged τὸ ὅμοιον τοῦ Υἱοῦ πρὸς τὸν Πατέρα κατὰ τὸν ἀπόστολον i e. εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, Col. 1. 15, professing to be in accordance with the '*Dated*' Creed.

*Council of Ariminum* (400 Bishops) which (after *Niké*) surrendered the Nicene Creed, proscribed οὐσία and ὑπόστασις and declared the Son to be ὅμοιον τῷ Πατρὶ, ὡς λέγουσιν αἱ θείαι γραφαί

- 360 St. Basil, with Semiarian Bishops, disputing with Aetius at Constantinople.

(Acacian) *Council of Constantinople* (50 Bishops) accepted the Creed of *Ariminum* as revised at *Niké*, and deposed Aetius from the diaconate, and the Semiarian Bishops from their sees.

St Basil left Caesarea because Dianius subscribed the Creed of *Ariminum*.

Eudoxius succeeded Macedonius at Constantinople. Rise of Macedonianism, which asserted the Spirit to be κτιστόν, and adopted the Eusebian ὁμοιούσιον for the Son.

Hilary returned to Gaul.

COUNCIL OF PARIS accepted the ὁμοούσιον in its true sense, as against the Councils of *Ariminum* and *Seleucia*.

St. Didymus, in the Catechetical School of Alexandria, taught the Equality of the Spirit with the Father and the Son.

St. Athanasius, in the Egyptian desert, wrote his letters to Serapion on the Divinity of the Son and the Spirit.

A. D.

361. (Anomoean) *Council of Antioch* under Euzoius declared the Son  
ὅς ἐστι παρὰ τῶν ἀνόμοιων τῷ Πατρί.  
Julian Emperor.
362. St. Basil returned to Caesarea. Dianius died. Eusebius was  
baptized and made Bishop of Caesarea  
COUNCIL OF ALEXANDRIA (21 Bishops) under St. Athanasius  
(after his 3rd exile) required besides the acknowledgment of  
the Nicene Faith, the anathematizing of the Arian heresy and  
of those who say that the Holy Spirit is a creature and  
separate from the Essence of the Son
363. Julian died. Jovian Emperor.  
St. Athanasius wrote to Jovian on the Faith accepted by the  
Churches: he said that the Nicene Fathers 'glorified the  
Holy Spirit with the Father and the Son in the one Faith  
of the Holy Trinity, because in the Holy Trinity there is one  
Godhead.'  
*Council of Antioch* under Meletius, with Eusebius of Samosata  
and Acacius of Caesarea, explained ὁμοούσιος into ὁμοιούσιος,  
and asserted that it means ὅτι ἐκ τῆς οὐσίας τοῦ Πατρὸς ὁ Υἱὸς  
ἐγεννήθη καὶ ὅτι ὅμοιος κατ' οὐσίαν τῷ Πατρί.
364. Jovian died. Valentinian I and Valens Emperors  
St. Basil was ordained priest by Eusebius: and wrote three books  
against Eunomius and Arianism  
(Semarian) *Council of Lampsacus* condemned the Creed of  
*Ariminum* and the *Council of Constantinople*, and reasserted  
the *Dedication* Creed
366. Semarian deputies from *Lampsacus* satisfied Pope Liberius at  
ROME by subscribing the Nicene Creed, and declaring that  
κατὰ πάντα ὅμοιος was the same as ὁμοούσιος.  
Liberius died: Damasus Pope of Rome.
367. COUNCIL OF TYANA accepted the letter of Liberius pronouncing  
the Semarian Bishops to be orthodox.
368. *Council in Caria* (34 Bishops) of malcontent Semarians rejected  
the proceedings at ROME and TYANA.
370. St. Basil Bishop of Caesarea.  
Letter from Italian Bishops to Illyricum declaring that the Holy  
Spirit is believed to be τῆς αὐτῆς ὑποστάσεως καὶ οὐσίας.
371. COUNCIL IN ILLYRICUM acknowledged the Trinity of the Father,  
the Son and the Holy Spirit to be ὁμοούσιος in conformity  
with the Faith set forth at Nicaea.

A. D

372. St. Basil encountered Valens at Caesarea.

373. St. Epiphanius of Constantia, Metropolitan of Cyprus, wrote his *Ancoratus* for the instruction of the Church of Suedra, in Pamphylia, a province of Asia, and in it gave as part of the *πίστις* delivered by the Apostles and the Nicene Bishops, καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, Κύριον, καὶ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λῆσαν διὰ τῶν προφητῶν : also, in a second formula, after recounting His operations, οὕτως δὲ πιστεύομεν ἐν αὐτῷ, ὅτι ἐστὶ Πνεῦμα ἅγιον, Πνεῦμα Θεοῦ, Πνεῦμα τέλειον, Πνεῦμα Παράκλητον, ἄκτιστον, ἐκ τοῦ Πατρὸς ἐκπορευόμενον, καὶ ἐκ τοῦ Υἱοῦ λαμβανόμενον καὶ πιστευόμενον, anathematizing those who said, ὅτι ἦν ποτε ὅτε οὐκ ἦν ὁ Υἱὸς ἢ τὸ ἅγιον Πνεῦμα, ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι τρεπτὸν ἢ ἀλλοίωτον, τὸν Υἱὸν τοῦ Θεοῦ ἢ τὸ ἅγιον Πνεῦμα.

St. Athanasius died and was succeeded by Peter. St. Basil made Eustathius of Sebaste subscribe the Nicene Creed, and anathematize the assertion that the Holy Spirit is κτίσμα or λειτουργικόν, and the denial that He is φύσει ἅγιον.

374. St. Basil wrote his βιβλίον περὶ τοῦ Πνεύματος against the Pneumatomachi.

St. Ambrose succeeded the Arian Auxentius at Milan.

375. Valentinian I died. Gratian Emperor of the West.

375 or 6. (Semarian) *Council of Cyzicus* proscribed the ὁμοούσιον, and declared for κατ' οὐσίαν ὕμνιον, and uttered 'blasphemies' about the Holy Spirit. The same thing was done at *Antioch* (Soc. v. 4) before Euzoius died in 376.

377. St. Basil wrote to Epiphanius of Constantia that he had already written to Palladius and Innocentius, monks on the Mount of Olives, that he could not venture to add anything to the Formula of Nicaea, οὐδὲ τὸ βραχύτατον, πλὴν τῆς εἰς τὸ Πνεῦμα τοῦ ἁγίου δοξολογίας, διὰ τὸ ἐν παραδρομῇ τοὺς πατέρας ἡμῶν τούτου τοῦ μέρους ἐπιμνησθῆναι, οὕτω τοῦ κατ' αὐτὸ ζήτηματος τότε κεκινημένου.

378 Valens died in the battle of Hadrianople. Gratian sole Emperor.

379 St. Basil died. Theodosius, Emperor of the East.

Mission of St. Gregory of Nazianzus to the Arianized Constantinople

COUNCIL AT ANTIOCH under Meletius accepted the letter of



A D

Damasus, declaring 'ut Pater, Filius, Spiritusque Sanctus unius Deitatis, unius virtutis, unius figurae, unius credere oporteret substantiae'

380. Theodosius was baptized at Thessalonica and issued his edict of orthodoxy in conformity with the doctrine of Damasus and Peter.
381. COUNCIL OF CONSTANTINOPLE (150 Bishops) condemned the Anomoeans, Arians and Pneumatomachi  
St Ambrose wrote his *De Spiritu Sancto* for Gratian.
- 382 The letter of the Bishops at Constantinople to the western Bishops explained the Nicene Creed *πρεσβυτάτην τε οὖσαν, καὶ ἀκύλουθον τῷ βαπτίσματι, καὶ διδάσκουσαν ἡμῶς πιστεύειν εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, δηλαδὴ Θεότητός τε καὶ δυνάμεως καὶ οὐσίας μᾶς τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος πιστευομένης, ὁμοτίμου τε τῆς ἁγίας καὶ συναίδου τῆς βασιλείας, ἐν τρισὶ τελείαις Ὑποστάσεσιν, ἡγουν τρισὶ τελείοις Προσώποις.*
451. COUNCIL OF CHALCEDON (630 Bishops) confirmed τὰ παρὰ τῶν ἐκατὸν πεντήκοντα ἁγίων πατέρων ἐν Κωνσταντινουπόλει ὀρισθέντα, πρὸς ἀναίρεσιν μὲν τῶν τότε φυεῖσῶν αἱρέσεων, βεβαίωσιν δὲ τῆς αὐτῆς καθολικῆς καὶ ἀποστολικῆς ἡμῶν πίστεως, and quoted, as theirs, the 'Niceno-Constantinopolitan' Creed containing (after καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον), τὸ Κύριον καὶ τὸ ζῶσποιν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν, with the following comment καὶ διὰ μὲν τοὺς τῷ Πνεύματι τῷ ἁγίῳ μαχομένους, τὴν χρόνους ὕστερον παρὰ τῶν ἐπὶ τῆς βασιλευούσης πόλεως συνελθόντων ἐκατὸν πεντήκοντα ἁγίων πατέρων περὶ τῆς τοῦ Πνεύματος οὐσίας παραδοθείσαν διδασκαλίαν κυροῦ ἦν ἐκεῖνοι τοῖς πᾶσιν ἐγνώρισαν, οὐχ ὥς τι λείπον τοῖς προλαβοῦσιν ἐπάγοντες, ἀλλὰ τὴν περὶ τοῦ ἁγίου Πνεύματος αὐτῶν ἔννοιαν κατὰ τῶν τὴν αὐτοῦ δεσποτείαν ἀθετεῖν πειρωμένων γραφικαῖς μαρτυρίαις τρανάζσαντες.

## PROLEGOMENA

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THIS treatise is contained in the 3rd volume of the Benedictine Edition of St. Basil's works, pp. 1-67.

The six manuscripts on which the Benedictine text was formed are still in the Paris Library, and are described in Omont's *Inventaire Sommaire des MSS. Grecs*, in the words quoted below.

X cent. (<sup>1</sup>R<sub>2</sub>). ff. 189-217 of '506 Parch. 217 fol. (Mazarin Reg. 2293) M.' This is called by the Ben. edd. *Regius secundus*<sup>2</sup>.

XI cent. (C). ff. 143-215 of '965 Parch. 215 fol. (Colbert. 4529) P.' In the Ben. ed. *Colbertinus*.

XI cent. (R<sub>3</sub>). ff. 219-355 of '966 Parch. 355 fol. (Medic. Reg. 2893) P.' In the Ben. ed. *Regius tertius*.

XIV cent. (R<sub>1</sub>). ff. 51-85 of '503 Pap. 449 fol. (Fonteb. Reg. 2286) M.' In the Ben. ed. *Regius primus*.

XIV cent. (R<sub>4</sub>). ff. 221-262 of '956 Bombyc. 396 fol. (Medic. Reg. 2896) P.' In the Ben. ed. *Regius quartus*.

XIV cent. (R<sub>5</sub>). ff. 11-60 of '969 Bombyc. 320 fol. (Mazarin Reg. 3430) P.' In the Ben. ed. *Regius quintus*.

<sup>1</sup> This is the notation adopted in the critical notes of the present edition.

<sup>2</sup> These titles *Reg. primus*, etc. are not applied to the same MSS. throughout the three volumes of the Ben. edition.

For this edition of the text, the following manuscripts have been collated.

X cent. (m). British Museum. ff. 52-72 of 22509, Add. MSS. 'Vellum, cursive, small 4to.' This MS contains (1) from beginning to p. 10<sup>1</sup> fin. ἐλάττονα ἔχει (ch. vi. § 14); (2) from p. 12 init., γραφὴν μαρτυρίαι (ch. vi. § 15) to p. 18 init. τῶν λογισμῶν (ch. viii. § 20), and (3) from p. 19 med. αὐτοῦ καὶ (ch. ix. § 22) to p. 26 fin. διὰ Μωυσέως (ch. xiv. § 32).

XI cent. (o). Bodleian Library, Oxford. ff. 167-211 of Codd. Misc. xxxvii 'Cod. Membranaceus, in 4to majori, ff. 211, sec. forsan XI exeuntis [ol. 2535]' This MS. has the readings of the MS. referred to twice (pp. 38, 46) by the Ben. ed. as 'Cod. Anglicanus.' It is defective from p. 59 init. συνέσεσθαι (ch. xxviii § 69) to p. 60 med. τοῦ θεοῦ διαζήσαντος (ch. xxiv. § 71); and from p. 64 fin. βαρυτάτοις (ch. xxix. § 75) to p. 67 med. κάθηνται (ch. xxx. § 78) Two sheets are at present misplaced: the leaves numbered 199-206 should follow 190, and 191-198 should come between 206 and 207.

The first few lines of the treatise are to be found on p. 330 of Baroc. CCXVI in a hand of the XIV or XV cent.

XI cent. (μ). Library of the Holy Synod, Moscow. ff. 83-158 of 'xxiii cod. membran. fol. 334 ex monasterio Iberorum.' This has been collated for this edition by Dr. Alexis S Pavlov, Professor of Canonical Law.

XII cent. inf (V). Imperial Library at Vienna. ff. 193-223 of 'Cod. Theol. 142 (LXXV) 4<sup>o</sup> membr.' This MS. is defective from p. 46 med. πνεύματος σου καὶ ἀπὸ τοῦ (ch. xxii. § 53) to p. 48 χαρίσεται; καὶ ἐτέ- (ch. xxiv. § 57); and from p. 60 οἶμαι ἐπὶ στο- (ch. xxix. § 71) to the end. In Lambecius (t. III. p. 372) the deficiency is described as from p. 46 to the end, owing to a misplacing of the sheets: the eight leaves 216-223 ought to follow after 209, and the six leaves 210-215 to follow 223 after the

<sup>1</sup> The paging of the Ben. ed. is given for all references.

interval of one leaf which contained the first-mentioned deficiency (pp. 46-48). Lambecius remarked on this MS. 'dignissimus enim alioqui est iste codex ut cum impressis Opp. S. Bas. M. edd. diligenter et accurate conferatur; nec dubitandum est quin is earundem emendationi plurimum possit inservire.' V is found to agree frequently with  $R_2$ , m, and o.

XIV cent. int. (v). Imperial Library at Vienna. ff. 136-162 of 'Cod. Theol. xviii (lxxxviii) fol. bomb.' v agrees most frequently with  $\mu$ . These two MSS. have been collated for this edition by Dr. Siegfried Reitter.

Through the great kindness of D. S. Margoliouth, Esq., Laudian Professor of Arabic in the University of Oxford, two of the very ancient Syriac versions in the British Museum have been consulted in many passages. The MSS. are described as follows

DXLVI 'vellum, prob. of V cent. (add. 17143).

DXLVII 'vellum A.D. 509 (add. 14542).' This MS. has no divisions into chapters with distinct headings: a note on fol. 94 b states that it is one of the 250 volumes brought to the convent of S. Mary Deipara (Nitria) by the Abbat Moses of Nisibis in the year 1243 (A.D. 932). The readings of this version are indicated by S. A few paraphrases will be found in the notes, marked in the same way.

A few readings have been obtained from the following MSS.: (500) Paris Library. '500 XIs. Parch. 274 fol. (Reg. 1824, 3) G.'

(M<sub>1</sub>) Library of St. Mark, Venice. 'Cod. LVIII in 8; membran. fol. 248, saec. circ. X.'

(M<sub>2</sub>) Library of St. Mark, Venice. 'Cod. LXVI in fol. min. membran. fol. 195: saec. circ. XII.'

These readings have been obtained through the kind help of M. Berger, Secrétaire de la Faculté de Théologie protestante de Paris, and of S. Castellani, Prefect of the Library of St. Mark

(vat.) The Vatican Library, Rome. 'Codd. Regim. Suaecor. 35. Bombyc. in 4, bina scriptus manu, saec. XIV.' This

is quoted by Cardinal Pitra in his work 'Juris Eccl. Graecorum Historia et Monumenta,' v. I. pp. 609-612.

\*, (as o\*) indicates the reading of the original scribe, where there has been a correction by a later hand: <sup>a</sup>, (as o<sup>a</sup>) the corrections of the second hand.

The critical notes of the Ben. edd. are printed in inverted commas.

Differences in the order of the words, and mistakes of a scribe are noticed occasionally, when they suggest a relationship between manuscripts, or help to indicate their value.

The references to MSS. in the critical notes are generally made in the order of their reputed dates.

S (vetus)	.	.	.	V	cent.
S	.	.	.	VI	„
M <sub>1</sub> m R <sub>2</sub>	.	.	.	X	„
R <sub>3</sub> C μ o	.	.	.	XI	„
V M <sub>2</sub>	.	.	.	XII	„
v R <sub>1</sub> R <sub>4</sub> R <sub>5</sub> vat.	.	.	.	XIV	„

## SYNOPSIS

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### A. *Introduction on the subject of the treatise, viz. the Catholic forms of Gloria and the doctrine implied in them.*

#### I.

1. The anxiety of Amphilochius that every word of a theological sentence should be investigated is much more welcome than the many captious enquiries of the day.

2. Such a minute study is a part of godliness and sound knowledge.

3. St. Basil will therefore give a clear exposition of the doctrine contained in his forms of Gloria, to the Father, 'with (μετά) the Son, and with (σύν) the Spirit,' and 'by (διά) the Son and in (ἐν) the Spirit,' of which some have said that they contradict each other, and that the first is an innovation

### B. *The Anomoean Arguments.*

#### II.

4. The objections contain a veiled design on the truth · they are founded on the statement of Aetius that the use of different prepositions connotes unlikeness of nature, and that Scripture always speaks of the Father as the Creator *of Whom* (ἐξ οὗ), the Son as the Assistant or Instrument *by Whom* (δι' οὗ), and the Spirit as Time or Place *in Whom* (ἐν ᾧ)

#### III

5. This position is borrowed from certain philosophical statements about causes and the words used to express them, in which *of* (ἐξ) denotes the material cause, *by* or *through* (διά) the instrumental cause, and *in* (ἐν) the necessary conditions

#### IV

6. This the objectors modify so far as to substitute for the material cause the supreme cause, as denoted by *of* (ἐξ), in accordance with the apostolic writings.

#### B



C. *Refutation of them on their own grounds.*

## V.

7 Scripture does not always use these prepositions as alleged, e. g. 'of' (ἐξ) and 'by' (διὰ) are not to be opposed to one another, for they are both applied to the same subject (the Lord) in Rom. xi 36.

8. And if, as Anomoeans allege, the text refers to the Father, 'by' (διὰ) cannot imply inferiority.

9. 'Of' (ἐξ) is often used both of the Son and the Spirit.

10 'By' (διὰ) is used of the Father and the Spirit.

11 'In' (ἐν) is used of the Father So that the premisses of the Anomoeans suggest a conclusion directly contrary to their own

12. In fact, in other connexions also, 'by' (διὰ) and 'of' (ἐξ) are interchanged in Scripture. And there is no rational ground for the distinction they allege, nor for the conclusion they draw

D. *Anomoean phrases for the relation of the Son and the Spirit to the Father.*

## VI.

13. They allege that the Son is 'after' (μετά with acc) the Father, which is consistent with 'by' (διὰ) the Son, but not with 'with' (μετά with gen), and the Spirit is 'under' (ὑπό) the Father and the Son.

14. *Ans* (As regards the Son.) 'After' cannot be used of the Son (i) in respect of time,

15. (ii) nor of position; (iii) nor of dignity. The true meaning of standing or sitting at the Right Hand is not inferiority, but stability

E. *Explanation and defence of the Catholic forms of Gloria to the Son (διὰ, μετά).*

## VII.

16 'With' (μετά) the Son is not a new form of Gloria, but is both ancient and scriptural, used for giving glory, as 'by' (διὰ) the Son is used for giving thanks.

## VIII.

17. They do not contradict each other, for the titles in Scripture which describe His work of grace suggest the use of 'by' (διὰ): and 'with' (μετά) is suggested by the titles which speak of His Nature

18. 'Bridegroom,' 'Physician,' 'Way,' tell of our coming to the Father 'by' Him

19 'True Light,' 'Righteous Judge,' 'Resurrection,' tell of grace coming from the Father 'by' Him. He Himself refers His instantaneous and

manifold operations to the will of the Father, with Whom He is One in Essence and in Power

20. Yet the communications of the Father's Will to the Son are not by time, or in measure.

21. 'By Him' (δι' αὐτοῦ) does not imply inferiority, but in expressing the efficient cause, suggests that there is also the primary cause, i. e. the Father.

F. *On the Doctrine of the Holy Spirit.*

IX.

22. St. Basil briefly summarizes the scriptural and traditional teaching as to the Titles, Nature, and Operation of the Holy Spirit

23 He describes the conditions and the results of His operations in the soul.

G. (a) *The Baptismal Formula teaches the equality of the Spirit with the Father and the Son.*

X

24 The Arians' position is that the Holy Spirit is inferior to, and not to be co-ordinated with the Father and the Son. This is inconsistent with the Baptismal Formula.

25. It is an attack not on our form of Gloria, but on the Faith itself, delivered by the Apostles, and contained in the unwritten witness of the Fathers

26. We are in a state of salvation by the new birth in Baptism, through 'the Father and the Son and the Holy Spirit,' a doctrinal formula, from which we may not diminish anything.

XI

27. Our baptismal confession is that we believe in Father, Son, and Holy Spirit. To deny the Holy Spirit or to fight against Him with subtleties, is as injurious as to deny the Father or the Son.

XII.

28. The occasional mention of only one Name in references to Baptism does not affect the vital necessity of the full formula both in Faith and Baptism.

XIII.

29 *1st Objection.* 'Beings of a different nature (e g angels) are connumerated with the Father and the Son' *Ans* Only as witnesses. The Spirit is connumerated as Lord of Life.

30. There is a great difference between man's appeal to angels, or even inanimate things, as witnesses, and the co-ordination of the Holy Spirit with the Father and the Son by the Lord Himself.

## XIV.

31. *2nd Objection.* 'We hear of baptism into Moses in the Cloud and the Sea, and of believing (in) Moses.' *Ans.* Such baptism and faith were typical. Marvels at the Exodus and in the Wilderness were striking benefits at the time, and types of Christian grace.

32. The relation of type to antitype is not one of equality

33. Baptism and faith in Moses really mean baptism and faith in the Law, and were intended to lead up to the full light of the Gospel.

## XV.

34. *3rd Objection.* 'We are baptized into water, without its sharing the honour of the Father and the Son'

35. *Ans.* In the true doctrine of Christian Baptism, water symbolizes our death and burial with Christ; but it is the Spirit, and not any natural power of the water, that introduces us into the Resurrection-life.

36. 'Baptism into water' may be used without confusion only of St John's baptism unto repentance, which is far inferior to Christian Baptism. In the case of unbaptized martyrs alone can the water of Christian Baptism be omitted.

## XVI

37. That the Baptismal Formula implies the absolute inseparability of the Holy Spirit from the Father is shewn (i) by His work in Christian prophesyings, by the guilt of Sapphira, and by His distribution of gifts, ministries, and operations, with the Father and the Son;

38 (ii) by His work among the hosts of heaven, created by the Son at the will of the Father, and receiving from the Spirit their holiness, order, knowledge, and continuance in bliss;

39 (iii) by His operations in the Incarnate Life of the Son, and the ordering of the Church;

40. (iv) by His presence at the Second Coming to award rewards and punishments; and (v) lastly, and most clearly, by His knowledge of the things of God

(b) *The Anomoean suggestion that it implies connumeration and subnumeration, contrasted with the Catholic Doctrine of the Holy Trinity.*

## XVII.

41. Subdivision and subnumeration cannot be applied to God.

42. It is impossible to distinguish the relative value of things by connumeration and subnumeration.

43. The symmetrical Formula of Baptism must imply the connumeration of the Son, and therefore cannot also imply the subnumeration of the Spirit.

XVIII.

44. The enumeration of the Persons of the Blessed Trinity must be done with reverence.

45. We worship 'God of God,' not implying 'second' God, but acknowledging the distinction of Persons, and holding the Monarchy or Singleness of Principle.

46. The Spirit too is 'of God,' and proceeds from the Father, and is the Spirit of Christ. There is a reciprocity of Glory within the Blessed Trinity

47. The Father, Son, and Holy Spirit are mutually related in Essence and in the Work of Grace. The theory of subnumeration results in absurdity

*H. The Doctrine of the Holy Spirit, as taught elsewhere in Holy Scripture.*

XIX.

48. The titles of the Spirit are shared by the Father and the Son.

49. His operations in Heaven, in the Incarnation, and in our Redemption are Divine

50. His intercession for us is like that of the Son, and is no sign of inferiority

XX.

51. 'Free' (as a mean between lord and slave) is a term of human relationship, and cannot properly be applied to spirits, blessed or fallen, still less to the Spirit, Who, if created, would be a slave, like all created things, but, being 'Uncreate,' shares the Divine Sovereignty.

XXI.

52. The Spirit is called Lord in Scripture. The Divine Indwelling and the Divine Inspiration of Scripture are both from Him.

XXII.

53. Like the Father and the Son, He transcends human thought, and unlike the heavenly powers, He is uncircumscribed.

XXIII.

54. His true Glory, like that of the Father and of the Son, is the telling of His Attributes and His Mercies.

XXIV

55. His Glory is above every created glory mentioned in Scripture.

56. His Holiness, Knowledge, and Life-giving Power prove His Divinity.

57. The gift of the Spirit, as the Spirit of Life and of Power, is as glorious as the gift of the Son in the mystery of the Incarnation.

I. (a) *Explanation and defence of the Catholic forms of Gloria to the Spirit (ὁν, ἐν).*

XXV.

58. Neither 'with the Spirit' nor 'in the Spirit' is to be found as a doxology in Scripture; both of them have come to us by the custom of the Church; and the meaning of each is connected with the other.

59 'With the Spirit' confutes both Sabellianism and Arianism more forcibly than the scriptural 'and.'

60 St. Basil is ready to give up both, and say, 'Glory to Father and Son and Spirit,' but the objectors maintain that 'in' alone is suitable for the Spirit.

(b) *'In the Spirit.'*

XXVI.

61 There are many meanings of 'in' applicable to the Spirit's work of grace,

62. and to His presence, when we worship, and when we teach.

63. But no meaning of 'in' is as suitable as 'with' to express His relation to the Father and the Son in giving glory

64 Yet 'in the Spirit' may have a very high meaning if we bear in mind the revelation of the Father 'in the Son,' and of the Son 'in the Spirit'

XXVII.

65 It is clear then that 'in' is not used exclusively of the Holy Spirit, and that the meaning of 'in the Spirit' in no way supports the Arian doctrine of His inferiority.

(c) *'With the Spirit.'*

66. 'With the Spirit' has the tacit sanction of Church tradition, like many other very important words and rites in her worship.

67. These and especially the form of confession of faith at baptism have come down to us by a channel which is outside the letter of Scripture.

68. 'In the Spirit' and 'with the Spirit' have each its proper meaning, and to object to the latter is really to object to the 'and' in the baptismal formula of our Lord Himself.

XXVIII.

69 In Scripture, our present state of grace is 'with Christ'; how much more is the Holy Spirit 'with the Father and the Son?'

70. We hope to be glorified 'with Christ,' how much more must the Holy Spirit be glorified 'with Him?'

## XXIX

71. The use of 'with the Spirit' came by tradition; St Basil received it from his own Bishop [Dianius]

72. 'With the Spirit,' or an equivalent phrase, is used by Irenaeus, Clemens Romanus, the two Dionysii, and Eusebius the historian

73. It is supported by words in Origen and Africanus, and in ancient hymns.

74. In St. Basil's own part of the world, Gregory of Neo-Caesarea, Firmilianus, and Meletius used it, and the idioms of some languages support it.

75. It is no innovation, but a form which gives due honour to the Spirit

K. *Conclusion. On the evil condition of the Church at the time of writing.*

## XXX.

76. The present state of the Church is like a battle between two fleets in a storm, with every crew separated into factions at deadly feud with each other

77. But the simile fails to represent the confusions, the enmities, and the miseries that have ensued from Arianism and its brood of heresies.

78. Words of wisdom are well nigh lost in the general tumult of controversy.

79. Yet St Basil has written, for lack of another champion, and out of regard to the love and discretion of Amphilochius, and is ready to answer any further inquiries, with the help of the same Spirit.

L. *APPENDIX. (1) On the Knowledge of God.*

## EPISTLE 233.

1. There are three conditions of life, corresponding to the three ways in which our minds energize, under the influence of (1) the Holy Spirit, or (2) evil spirits, or (3) in a middle way, as when exercised on mechanical arts.

2. Our minds should be exercised on the truth, and so be led to the knowledge of God, Who is absolute truth. As when we look up to heaven, we only see it in part, so our knowledge of God is only in part here, and will be more perfect hereafter

## EPISTLE 234.

1. We know What we worship, although we do not know His Essence, for we know His attributes and His works.

2. We know that God is, by faith, our knowledge of His Essence is our sense that He is beyond our mind's comprehension.

3. The Only Begotten has declared Him, that is, His Power, not His



Essence. As in the case of Abraham, and of the Apostles, we know God's operations, from that knowledge we go on to faith, and then to worship

## EPISTLE 235

1. Knowledge comes after belief in science, but before it in religion. We know God's attributes of wisdom, power, and goodness from the Creation, and as a part of Creation recognize Him as our Creator. This knowledge is followed by faith, and faith by worship.

2. Knowledge applies to many objects, e. g. number, size, power, mode of existence, time of production, essence. We know what can be known of God, and we do not know the rest; this is true also of the sand, of a man, and of ourselves

3. What we know in part, is not the Essence of God, but His Creation of us, His marvels, His commandments, His adoption. The Lord's knowledge of them that are His is His acceptance of them.

(ii) *On our Lord's ignorance of the day and hour.*

## EPISTLE 236.

1. The proper explanation of the words about our Lord not knowing the day of the end is that 'no one' is not always absolutely exclusive in Scripture. The Image of God, by Whom He made the aeons, and to Whom the signs of the end were known, must have known the end also. but it is not wrong to refer the not-knowing to the dispensation by which He assumed all things human.

2. The words of St. Matthew and those of St. Mark are not exactly the same. The former, by 'save the Father only,' excludes the angels, but not the Son, Who said, 'All things that the Father hath are Mine'. St Mark's meaning is that not even the Son would know, but for the Father from Whom the knowledge was given

\* \* \* \* \*

(iii) *On the true immersion in Baptism.*

5. The true immersion, which symbolized the three days of our Lord's burial, necessitates a threefold emersion, but the emersion is not itself symbolical

(iv) *On ousia and hypostasis.*

6. The difference between *ousia* and *hypostasis* is like the difference between the general and the particular: the confession of faith must express both, as, 'I believe in God the Father, in God the Son, and in the Divine Holy Spirit.' Those who use *ousia* and *hypostasis* as identical, fall into Sabellianism when they speak of different Persons.

ΤΟΥ ΑΓΙΟΥ  
ΒΑΣΙΛΕΙΟΥ  
ΠΕΡΙ ΤΟΥ ΠΝΕΥΜΑΤΟΣ  
ΒΙΒΛΙΟΝ



Καὶ δεόμεθα καὶ παρακαλοῦμέν Σε, φιλόανθρωπε, ἀγαθέ, ἐξαπό-  
στειλον ἐξ ὕψους τοῦ ἁγίου Σου, ἐξ ἐτοίμου κατοικητηρίου Σου, ἐκ  
τῶν ἀπεριγράπτων κόλπων, αὐτόν τὸν Παράκλητον, τὸ Πνεῦμα τῆς  
ἀληθείας, τὸ ἅγιον, τὸν Κύριον, τὸ ζωοποιόν, τὸ ἐν νόμῳ καὶ προ-  
φηταῖς καὶ ἀποστόλοις λαλήσαν, τὸ πανταχοῦ παρόν καὶ τὰ πάντα  
πληροῦν, ἐνεργοῦν τε αὐτεξουσίως, οὐ διακονικῶς, ἐφ' οὗς βούλεται,  
τὸν ἁγιασμόν εὐδοκίᾳ τῇ Σῇ, τὸ ἀπλοῦν τὴν φύσιν, τὸ πολυμερές τὴν  
ἐνέργειαν, τὴν τῶν θείων χαρισμάτων πηγὴν τὸ Σοὶ ὁμοούσιον· τὸ  
ἐκ Σοῦ ἐκπορευόμενον τὸ σύνθρονον. τῆς βασιλείας Σου καὶ τοῦ  
Μονογενοῦς Σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν  
Ἰησοῦ Χριστοῦ

LITURGY OF ST MARK, INVOCATION.



ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ

T. III. p.

## ΒΑΣΙΛΕΙΟΥ

ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ ΚΑΠΠΑΔΟΚΙΑΣ

ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

5

πρὸς τὸν ἐν ἀγίοις Ἀμφιλόχιον  
ἐπίσκοπον Ἰκονίου<sup>1</sup>.

Προοίμιον ἐν ᾧ ὅτι ἀναγκαῖαι αἱ περὶ τῶν μικροτάτων  
μερῶν τῆς θεολογίας ἔρευναι.

### ΚΕΦΑΛΑΙΟΝ Α΄.

- 10 1. Ἐπήνεσα τὸ φιλομαθές σου καὶ φιλόπονον τοῦ τρόπου,  
καὶ ἦσθην γε ὑπερφυῶς τῷ ἐπιστατικῷ καὶ νηφαλέῳ τῆς  
διανοίας, δι' <sup>2</sup> ἣν οὐδεμίαν ἀδιερεύνητον οἶμι χρῆναι κατα-  
λιμπάνειν φωνῇν τῶν ὅσαι περὶ Θεοῦ κατὰ πᾶσαν χρεῖαν T. III. p  
τοῦ λόγου προφέρονται, ᾧ φίλη κεφαλὴ καὶ τιμιωτάτῃ μοι  
15 πασῶν, <sup>3</sup> ἀδελφε Ἀμφιλόχιε. καλῶς γὰρ ἀκούσας τῆς  
παραινέσεως τοῦ <sup>4</sup> Κυρίου, ὅτι 'Πᾶς ὁ αἰτῶν λαμβάνει καὶ  
ὁ ζητῶν εὐρίσκει,' τῇ περὶ τὸ αἰτεῖν ἐμμελείᾳ καὶ τὸν ὀκνη- Luke xi.  
ρότάτόν <sup>5</sup> μοι δοκεῖς <sup>6</sup> ἂν <sup>7</sup> διαναστῆσαι πρὸς τὴν μετάδοσιν.  
ἐκεῖνο δέ σου καὶ πλέον ἄγαμαι, ὅτι οὐ πείρας ἔνεκεν κατὰ  
20 τοὺς πολλοὺς τῶν νῦν τὰς ἐρωτήσεις προτείνῃ, ἀλλὰ <sup>8</sup> τοῦθ'

<sup>1</sup> add προσφωνητικῶς προσερωτήσαντος R<sub>3</sub> C. προσφωνητικῶς ἐπερωτή-  
σαντ(ος? α!) μ. κατ' Εὐνομίου R<sub>5</sub>. ο has a short title περὶ θεολογίας  
τῆς ἁγίας τριάδος. <sup>2</sup> txt. M<sub>1</sub> m μ V Baroc. fr., ὧν ο v (in rasura) ἥς

R<sub>2</sub> R<sub>3</sub> C R<sub>1</sub> R<sub>4</sub> R<sub>6</sub>. <sup>3</sup> om. ἀδελφε M<sub>1</sub> m V. <sup>4</sup> χυ V. <sup>5</sup> με ο.  
<sup>6</sup> om. ἂν μ v. <sup>7</sup> διαναστῆναι ο. <sup>8</sup> txt. M<sub>1</sub> m μ V v. τοῦ Ilen. u



ὅπερ ἐστὶν αὐτὸ τὸ ἀληθὲς ἐξευρεῖν. τῶν μὲν γὰρ ὠτακου-  
στούντων νῦν καὶ διερωτώντων ἡμᾶς εὐθυμία πολλή,  
φιλομαθεῖ δὲ ψυχῇ καὶ πρὸς ἀγνοίας ἴασιν τὴν ἀλήθειαν  
ἐκζητούσῃ χαλεπώτατον ἐντυχεῖν. ὥς γὰρ παγὶς θηρατῶν  
καὶ πολεμούντων ἐνέδρα κεκρυμμένον τὸν δόλον καὶ ἐγκατά- 5  
σκευον ἔχει τὰ τῶν πολλῶν ἐρωτήματα, οἱ προβάλλουσι  
λόγους, οὐχ ἵνα τι χρήσιμον λάβωσιν ἐξ αὐτῶν, ἀλλ' ὅπως  
ἐὰν μὴ συμβαινούσας τῇ ἑαυτῶν ἐπιθυμίᾳ τὰς ἀποκρίσεις  
εὔρωσι, ταύτην ἀφορμὴν <sup>1</sup>ἔχειν δικαίαν δόξωσι τοῦ πολέμου.

2. Εἰ <sup>2</sup>δὲ 'Τῷ ἀνοήτῳ ἐπερωτήσαντι σοφίαν σοφία <sup>10</sup>

Prov vii 28 λογισθήσεται, τὸν συνετὸν ἀκροατὴν τὸν ὑπὸ τοῦ προφήτου  
Is iii 3 τῷ θαυμαστῷ συμβούλῳ παραξενυχθέντα πόσου ἄξιον логи-  
c 1im 1, 25. σόμεθα; <sup>3</sup> ἢ που δίκαιον πάσης μὲν ἀποδοχῆς ἀξιοῦν,  
προάγειν δὲ εἰς τὸ πρόσω, συνεφαπτομένους αὐτῷ τῆς  
σπουδῆς καὶ πάντα συνεκπονοῦντας ἐπειγομένῳ πρὸς τὴν <sup>15</sup>  
τελείωσιν. τὸ γὰρ μὴ παρέργως ἀκούειν τῶν θεολογικῶν  
φωνῶν, ἀλλὰ πειρᾶσθαι τὸν <sup>4</sup> ἐν ἐκάστη λέξει καὶ <sup>5</sup> ἐν  
ἐκάστη συλλαβῇ κεκρυμμένον νοῦν ἐξιχνεύειν οὐκ <sup>6</sup> ἀργῶν  
εἰς εὐσέβειαν, ἀλλὰ γνωρίζοντων τὸν σκοπὸν τῆς <sup>7</sup> κλήσεως  
ἡμῶν, ὅτι πρόκειται ἡμῖν ὁμοιωθῆναι Θεῷ κατὰ τὸ δυνατόν <sup>20</sup>  
ἀνθρώπου φύσει. ὁμοίωσις δὲ οὐκ ἄνευ γνώσεως, ἡ δὲ  
γνώσις <sup>8</sup> ἐκ διδαγμάτων, λόγος δὲ διδασκαλίας ἀρχή, λόγου  
δὲ μέρος συλλαβαὶ καὶ λέξεις. ὥστε οὐκ ἔξω σκοποῦ γέγονε  
τῶν συλλαβῶν ἡ ἐξέτασις. οὐ μὴν ὅτι μικρά, ὥς ἂν τῷ  
δόξαι, τὰ ἐρωτήματα, διὰ τοῦτο καὶ παροφθῆναι ἄξια, ἀλλ' <sup>25</sup>  
ἐπειδὴ δυσθήρατος ἡ ἀλήθεια, πανταχόθεν ἡμῖν ἐξιχνευτέα.  
Cf 1 61. εἰ γὰρ ὥσπερ αἱ τέχναι οὕτω καὶ ἡ τῆς εὐσεβείας ἀνάληψις  
ταῖς κατὰ μικρὸν προσθήκαις αὖξεται, οὐδενὸς ὑπεροπτεύον  
τοῖς εἰς τὴν γνῶσιν εἰσαγομένοις· ὥς εἴ τις τῶν πρώτων  
1 Cor ii 6 στοιχείων ὥς μικρῶν ὑπερίδοι, <sup>9</sup> οὐδέποτε τῶν τελείων τῆς <sup>30</sup>

<sup>1</sup> om. ἔχειν m    <sup>2</sup> δὴ μ V v    <sup>3</sup> ἢ M<sub>1</sub> V v.    <sup>4</sup> ἐφ' m.    <sup>5</sup> ἐφ'  
m om M<sub>1</sub> V v 'addita praepositio ex quatuor codd MSS'    <sup>6</sup> ἀργῶν  
μ-    <sup>7</sup> γνώσεως R<sub>3</sub> μ v R<sub>1</sub>.    <sup>8</sup> txt S M<sub>1</sub> m V 'duo codd. MSS'  
οὐκ ἐκτὸς ο 'sic duo Regii et Coll et Regius quintus in margine'  
<sup>9</sup> txt M<sub>1</sub> μ o v 'tres Regii codd.' πότε m V.

σοφίας ἐφάπεται. τὸ Ναὶ καὶ τὸ Οὐ συλλαβαὶ δύο, ἀλλ' ὅμως τὸ κράτιστον τῶν ἀγαθῶν, ἡ ἀλήθεια, καὶ ὁ ἔσχατος ὅρος τῆς πονηρίας, τὸ ψεῦδος, τοῖς μικροῖς τούτοις ῥήμασι <sup>1</sup>πολλάκις ἐμπεριέχεται. καὶ τί ταῦτα λέγω; ἤδη τις καὶ <sup>2</sup>μόνον κατανεύσας τῇ κεφαλῇ ἐν τοῖς ὑπὲρ Χριστοῦ μαρτυρίοις πάσης πληρωτῆς εὐσεβείας <sup>3</sup>ἐκρίθη. εἰ <sup>4</sup>δὲ ταῦτα οὕτως ἔχει, τί τῶν θεολογικῶν ῥημάτων οὕτω μικρόν, ὥς ἡ <sup>5</sup>καλῶς ἡ ἐναντίως ἔχον μὴ μεγάλην παρέχειν τὴν ῥοπὴν ἐφ' ἑκάτερα; εἰ γὰρ 'ἐκ τοῦ νόμου ἰώτα ἐν ἡ μίᾳ κεραία οὐ <sup>6</sup>παρελεύσεται,' πῶς <sup>7</sup>ἂν ἡμῖν ἀσφαλὲς ὑπερβαίνειν <sup>8</sup>καὶ <sup>9</sup>τὰ σμικρότατα; ἂ γε μὴν αὐτὸς διευκρινηθῆναι παρ' ἡμῶν ἐπεξήτησας, καὶ βραχέα ἐστὶ <sup>10</sup>ταῦτα καὶ μεγάλα, τῷ μὲν συντόμῳ τῆς προφορᾶς βραχέα καὶ διὰ τοῦτο ἴσως εὐκαταφρόνητα, τῇ δὲ δυνάμει τῶν σημαινομένων μεγάλα, κατὰ <sup>11</sup>τὴν εἰκόνα τοῦ σινάπεως, ὃ μικρότατον ὄν τῶν φρυγανικῶν σπερμάτων τῆς προσηκούσης ἐπιμελείας ἀξιοθὲν εἰς ὕψος αὐταρκες διανίσταται, τῆς συνεσπαρμένης <sup>12</sup>ἐν αὐτῷ δυνάμεως ἀπλωθείσης. εἰ δὲ τις γελᾷ, βλέπων τὴν περὶ τὰς συλλαβὰς ἡμῶν (ψαλμικῶς εἰπεῖν) 'ἀδολεσχίαν,' αὐτὸς μὲν <sup>13</sup>ἴστω ἀνωφελῇ καρπὸν τοῦ <sup>14</sup>γελοίου δρεπόμενος, ἡμεῖς δὲ <sup>15</sup>μὴ τοῖς ὀνείδεσι τῶν ἀνθρώπων ἐνδόντες <sup>16</sup>μηδὲ τῷ φαυλισμῷ αὐτῶν ἡττηθέντες τὴν ἔρευναν καταλίπωμεν. τοσοῦτον γὰρ ἀπέχω τούτοις ὥς μικροῖς ἐπαισχύνεσθαι, ὥστε εἰ καὶ πολλοστοῦ <sup>17</sup>μέρους τῆς ἀξίας αὐτῶν <sup>18</sup>ἐφικοίμην, ἐμαντῷ τε <sup>19</sup>ἂν συνησθείην ὥς μεγάλων ἀξιοθέντι, τῷ τε συνδιερευνῶντι ἡμῖν ἀδελφῷ οὐ μικρὸν ἂν φαίην ἐντεῦθεν ἀπνητηκέναι τὸ

<sup>1</sup> om. πολλάκις μ. suspicatur in v et in o. <sup>2</sup> εὐρίσκεται m. ἐδείχθη 'Reg. primus, et ad marg ἐκρίθη.' <sup>3</sup> δὴ m μ ο ν. <sup>4</sup> add μὴ μ. <sup>5</sup> om ἂν m μ V v. <sup>6</sup> κὰν μ ο ν. <sup>7</sup> txt. m μ V v τὰ αὐτὰ Ben. <sup>8</sup> om ἐν μ ν <sup>9</sup> txt. m R<sub>3</sub> μ ο V v R<sub>1</sub> R<sub>8</sub>. γέλωτος Ben μ habet αὐτὸς μὲν ἀνωφελῇ καρπὸν τοῦ γελοίου δρεπέσθω <sup>10</sup> txt m μ ο V v. <sup>11</sup> μῆτε Ben <sup>12</sup> om. μέρους m V v (sed in v postea add in marg. manu prima) <sup>13</sup> ἐφικόμεν μ.

2. 19 ἀδολεσχίαν, 'subtily.' In Ps. cxix. 85, the word translated (AV. and RV.) 'plots' is in the LXX. ἀδολεσχίας, and in the Vulg 'fabulationes.'

Cf § 79

κέρδος. μέγιστον οὖν ὁρῶν ἐν μικροῖς ῥήμασι τὸ ἀγώνισμα ἐλπίδι τῶν μισθῶν τὸν πόνον οὐκ ἀναδύομαι, ἔμαντῶ <sup>1</sup> τε ἡγούμενος ἔγκαρπον τὸν λόγον ἔσσεσθαι, τοῖς τε ἀκούουσι διαρκῇ τὴν ὠφέλειαν ὑπάρξειν. διόπερ ἤδη σὺν αὐτῷ γε <sup>2</sup> φάναι τῷ <sup>3</sup> ἁγίῳ Πνεύματι βαδιοῦμαι πρὸς τὴν ἐξήγησιν. <sup>5</sup> καὶ εἰ βούλει ὥστε με εἰς ὁδὸν καταστῆναι τοῦ λόγον, μικρὸν ἐπὶ τὴν ἀρχὴν τοῦ προβλήματος ὑποστρέψω.

**3.** Προσευχομένῳ μοι πρῶτῳ <sup>4</sup> μετὰ τοῦ λαοῦ καὶ ἀμφοτέρως τὴν δοξολογίαν ἀποπληροῦντι τῷ Θεῷ καὶ Πατρὶ, νῦν μὲν 'Μετὰ τοῦ Υἱοῦ Σὺν τῷ Πνεύματι τῷ ἁγίῳ,' νῦν δὲ <sup>10</sup>

<sup>1</sup> om. τε μ.    <sup>2</sup> om. φάναι 500.    <sup>3</sup> om. ἁγίῳ μ. ν.    <sup>4</sup> ἐπὶ μο. om. V v. μετὰ ο\*.    \_\_\_\_\_

**3 10.** νῦν μὲν Μετὰ κ τ. λ. The Arian Philostorgius (iii. 13) in noticing the forms of Gloria does not mention this form (μετὰ, σὺν) and says that Flavian at Antioch (Bishop from 381) was the first to use aloud (πρῶτον ἀναβοῆσαι) the form 'to the Father and to the Son and to the Holy Spirit' This may be true as regards public worship in the Church at Antioch (see esp the story of Leontius quoted in Bright's Hist p 62); but the writer was apparently not acquainted with the Martyr. Ign. Ant. and Martyr. Polyc., or with the Apostolical Constitutions, in which these forms (μετὰ, σὺν) (καὶ, καί) are found. He speaks of the form (διδ, ἐν) as the more usual; and St. Basil seems to say the same in § 72, T. iii p 61, Ben. (On the Apostolic Doxologies, see Westcott on Ep. to Hebrews, p. 464.) Bona on the contrary writes (Rer Liturg lib II. c iii § 2). 'Primus qui eum (sc Hymnum Gloria Patri) mutavit Aetius fuisse dicitur, Ecclesiae Antiochenae Diaconus, Arianismi instaurator, sic cani instituens, Gloria Patri per Filium in Spiritu Sancto; quae verba licet per se nullam haeresim contineant, subdole tamen ab Arianis usurpabantur, ut illorum aequivocatione suam impietatem celarent. Ilhs in sensu orthodoxo usus est S. Leo, serm 1 de Nativitate dicens: Agamus, dilectissimi, gratias Deo Patri per Filium eius in Spiritu Sancto. At vero Basilus cum iisdem verbis sermonem ad populum conclusisset, Catholicis displicuit, et pro illorum defensione librum apologeticum edidit, quem de Spiritu Sancto ad Amphilochem inscripsit, sed non omnibus satisfacit.' The Cardinal is certainly wrong both in his statement about Aetius, and in his account of the occasion and contents of St Basil's writing. Bingham gives a fuller account of the early doxologies. He says (XIV. ii. § 1) with reference to the Gloria Patri now in ordinary use, that besides the occasional omission of part of the response, 'There was another small difference, which yet made no dispute among Catholics, till the rise of the Arian heresy, and then it occasioned no small disturbance. The Catholics themselves of

‘Διὰ τοῦ Ὑιοῦ Ἐν τῷ ἁγίῳ Πνεύματι,’ ἐπέσκηψάν τινες τῶν παρόντων, ξενιζούσαις ἡμᾶς φωναῖς κεχρηῆσθαι λέγοντες καὶ Acts xvii 20

old were wont to say, some, "Glory be to the Father, and to the Son, and to the Holy Ghost!" others, "Glory be to the Father, and to the Son, with the Holy Ghost!" and others, "Glory be to the Father, in or by the Son, and by the Holy Ghost!" Now these different ways of expressing were all allowed, so long as no heterodox opinion was suspected to be couched under them, as Valesius has observed in his notes upon Socrates (i. 21) and Theodoret (ii 24), and St Basil shows more at large in his book *De Spiritu Sancto*. But when Arius had broached his heresy in the world, his followers would use no other form of glorification but the last, and made it a distinguishing character of their party to say, "Glory be to the Father, in or by the Son and Holy Ghost," intending hereby to denote, that the Son and Holy Ghost were inferior to the Father in substance, and, as creatures, of a different nature from Him, as Sozomen (iii 20 ἐδόξαζον . . Πατέρα ἐν Ὑίῳ . . δευτερεῖαν τὸν Ὑῖον ἀποφαίνοντες) and other ancient writers inform us. And from this time it became scandalous, and brought any one under the suspicion of heterodoxy to use it, because the Arians had now, as it were, made it the shibboleth of their party. Philostorgius indeed says (iii 13) that the usual form of the Catholics was a novelty, and that Flavian of Antioch was the first that brought in this form of saying, "Glory be to the Father, and to the Son, and to the Holy Ghost!" whereas all before him had said either, "Glory be to the Father, by the Son, in the Holy Ghost" (καὶ ταύτην μᾶλλον τὴν ἐκφώνησιν ἐπιπολάειν), or, "Glory be to the Father, in the Son, and in the Holy Ghost" But this is no more than what one might expect from the partiality of an Arian historian, and it is abundantly confuted by the ancient testimonies which St Basil produces in his own vindication against some who charged him with the like innovation; in answer to which he says, he did no more than what was done before by Irenaeus, Clemens Romanus, the two Dionysii of Rome and Alexandria, Eusebius of Caesarea, Origen, Africanus, Athenogenes, Gregory Thaumaturgus, Firmilian and Meletius, and what was done in the prayers of the Church, and with the consent of all the Eastern and Western Churches. Which would make a man amazed to hear Cardinal Bona charging St Basil as blameworthy, for displeasing the Catholics in using the form of the heterodox party; when it is plain that it was the heterodox party that quarrelled with him for using the Catholic form of the Church. And yet, though he blames St Basil without grounds, telling us, "that a Catholic doctor ought to be without rebuke, and abstain from terms that have a suspected sense, and offend pious ears," yet he has nothing to say to Pope Leo, who, if either, was more certainly liable to his censure, for using the Arian form of doxology, though in a Catholic sense, in one of his Christmas sermons, which he thus words, "Let us give thanks, beloved, to the Father, by His Son, in the Holy

ἅμα πρὸς ἀλλήλας ὑπεναντίως ἐχούσαις. σὺ δὲ μάλιστα μὲν τῆς αὐτῶν ἐκείνων ἔνεκεν ὠφελείας, εἰ δὲ ἀνιάτως ἔχουσι παντελῶς, διὰ τὸ τῶν ἐντυγχανόντων αὐτοῖς ἀσφαλές, ἡξίωσάς τινα εὐκρινῇ περὶ τῆς ἐν ταῖς συλλαβαῖς ταύταις δυνάμεως διδασκαλίαν ἐκφωνηθῆναι. λεκτέον δὴ οὖν ἡμῶν διὰ 5 βραχέων, ὡς οἶόν τε ἀρχὴν τινα ὁμολογουμένην τῷ λόγῳ<sup>1</sup> δόντας.

† 111 p. 4.

Ποίαν ἔσχεν ἀρχὴν ἢ περὶ τὰς συλλαβὰς τῶν αἵρετικῶν παρατήρησις.

#### ΚΕΦΑΛΑΙΟΝ Β'.

10

4. Ἡ περὶ τὰς συλλαβὰς καὶ τὰς λέξεις τῶν ἀνδρῶν τούτων μικρολογία οἷχ' ἀπλή τις ἐστίν, ὡς ἂν τῷ δόξει, οὐδὲ εἰς μικρὸν τοῦ κακοῦ φέρουσα, ἀλλὰ βαθεῖαν ἔχει καὶ συνεσκιασμένην<sup>2</sup> βουλὴν κατὰ τῆς εὐσεβείας. φιλονεικοῦσι γὰρ ἀνομοίαν Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος ἐπιδεικνύναι 15 τὴν προφοράν, ὡς ἐκ τούτου ῥαδίαν ἔξουτες καὶ τῆς κατὰ τὴν φύσιν παραλλαγῆς τὴν ἀπόδειξιν. ἔστι γάρ τι αὐτοῖς παλαιὸν σόφισμα,<sup>3</sup> ὑπὸ Ἀετίου τοῦ προστάτου τῆς αἵρέσεως

<sup>1</sup> txt. m o C V δοῦσι μ ν 'duo codd. Regu' δόντες 'unus ex Regus codd.' διδόντας Ben. <sup>2</sup> add τὴν μ. <sup>3</sup> πορὰ μ ν.

Ghost!" - St. Basil never used this suspected form, though he says it might be used with an orthodox meaning, but always, "Glory be to the Father, with the Son and Holy Ghost!" For which he was charged by some heterodox men as an innovator, but there was no room for Bona's censure<sup>7</sup>

It is somewhat strange that even Bingham here contradicts St. Basil's own statement of his practice as given in this section, and it is more strange that, before Bona, Hooker (Eccl. Pol. V xlii 9, 10, 11) misunderstood the intention of St Basil's treatise, and the occasion of it.

3 ἡξίωσάς τινα εὐκρινῇ περὶ τῆς ἐν ταῖς συλλαβαῖς ταύταις δυνάμεως διδασκαλίαν. St Basil gives the real meaning of the phrases in §§ 16, 63, 64.

4. 18. ὑπὸ Ἀετίου. The story is told by Theodoret (Eccl. Hist ii 27): Eustathius of Sebaste, one of the deputies of the Council of Seleucia, in



ταύτης ἐξευρεθέν, ὃς ἔγραψέ που τῶν ἑαυτοῦ ἐπιστολῶν, λέγων 'Τὰ ἀνόμοια κατὰ τὴν φύσιν ἀνομοίως προφέρεσθαι,' καὶ ἀνόπαλιν 'Τὰ ἀνομοίως προφερόμενα ἀνόμοια εἶναι κατὰ τὴν φύσιν,' καὶ εἰς μαρτυρίαν τοῦ λόγου τὸν ἀπόστολον  
 5 <sup>1</sup> ἐπεσπάσατο λέγοντα· 'Εἰς Θεὸς <sup>2</sup> καὶ Πατήρ, ἐξ οὗ τὰ πάντα, καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα.' <sup>Theod. Eccl. Hist. ii. 27. 1 Cor. viii. 6.</sup>  
 'ὥς οὖν ἔχουσιν αἱ φωναὶ πρὸς ἀλλήλας, οὕτως ἔξουσιν,' φησί, 'καὶ αἱ δι' αὐτῶν σημαινόμεναι φύσεις· ἀνόμοιον δὲ  
<sup>3</sup> τῷ "ἐξ οὗ" τὸ "δι' οὗ"· ἀνόμοιος ἄρα <sup>4</sup> καὶ τῷ Πατρὶ ὁ  
 10 Υἱός.' ταύτης τοίνυν τῆς νόσου καὶ ἡ περὶ τὰς προκειμένας λέξεις ἀδολεσχία τῶν ἀνδρῶν τούτων ἤρτηται. ὅθεν τῷ μὲν Θεῷ καὶ Πατρὶ ὥσπερ τινὰ κληρὸν ἐξαίρετον προσνέμουςι τὸ 'ἐξ οὗ,' τῷ δὲ Υἱῷ καὶ Θεῷ ἀφώρισαν τὸ 'δι' οὗ,' τῷ δὲ ἀγίῳ Πνεύματι τὸ 'ἐν ᾧ,' καὶ φασὶ μηδέποτε τὴν χρῆσιν  
 15 ταύτην τῶν συλλαβῶν ἐπαμείβεσθαι, ἢν ὅπερ ἔφην τῷ παρηλλαγμένῳ τῆς ἐκφωνήσεως καὶ ἡ τῆς φύσεως παραλλαγή <sup>5</sup> συνεκφαίνεται. ἀλλὰ γὰρ οὐ λελήθασιν ἐν τῇ περὶ τὰς λέξεις λεπτολογίᾳ τῷ ἀσεβεῖ λόγῳ τὴν ἰσχὺν δια-

<sup>1</sup> ἐφελκύσατο v. <sup>2</sup> ὁ μόνος. <sup>3</sup> τὸ ἐξ οὗ τῷ δι' οὗ ο. <sup>4</sup> κείται R.  
<sup>5</sup> συνεκφαίνεται ο\* V 'duo antiqui codd.'

the presence of the Emperor Constantius at Constantinople, accused Eudoxius of using these words; (in Theod. the words κατὰ τὴν οὐσίαν are given instead of κατὰ τὴν φύσιν). Eudoxius being summoned to the Emperor pleaded that the Anomoean Aetius was the real author. Aetius, on acknowledging that he was the parent (γεννήτωρ), was banished to Phrygia. (Newman's Arians, ch. iv. § 4. p. 351; Bright, Hist. p. 100.) St. Basil, though not yet ordained priest, was present (see p. xxxvi).

12. ὥσπερ τινὰ κληρὸν. In conformity with this assertion, the Arian formula, as put out by Eunomius in his earlier Liber Apologeticus (A. D. 365), ran thus: πιστεύομεν εἰς ἕνα Θεόν, Πατέρα Παντοκράτορα, ἐξ οὗ τὰ πάντα, καὶ εἰς ἕνα Μονογενῆ Υἱὸν τοῦ Θεοῦ, Θεὸν Λόγον, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, δι' οὗ τὰ πάντα, καὶ εἰς ἕν Πνεῦμα ἅγιον, τὸν Παράκλητον, ἐν ᾧ πάσης χάριτος διανομή κατὰ τὴν συμμετρίαν πρὸς τὸ συμφέρον ἐκάστῳ δίδεται τῶν ἁγίων.

15. τῷ παρηλλαγμένῳ τῆς ἐκφωνήσεως. So Eunomius (Lib. Apol. § 18) argues from the different names ἀγέννητος and γεννητός or, as he said, γέννημα, that the Essence was different also, παρηλλαγμένων τῶν ὀνομάτων παρηλλαγμένας ὁμολογῶν (ἐχρῆν) καὶ τὰς οὐσίας.



σώζουσιν. τὸ μὲν γὰρ 'ἐξ οὗ' τὸν Δημιουργὸν σημαίνειν  
 βούλονται, τὸ δὲ 'δι' οὗ' τὸν ὑπουργὸν ἢ τὸ ὄργανον, τὸ δὲ  
 'ἐν ᾧ' τὸν χρόνον δηλοῦν ἢ τὸν τύπον, ἵνα μηδὲν μὲν  
 ὄργανον <sup>1</sup> σέμνότερος ὁ Δημιουργὸς τῶν ὅλων νοῆται, μηδὲν  
 δὲ τῆς ἀπὸ τόπου ἢ χρόνου συνεισφορᾶς εἰς τὰ ὄντα πλείον <sup>5</sup>  
<sup>2</sup> φαίνεται τὸ Πνεῦμα τὸ ἅγιον παρεχόμενον.

“Οτι ἐκ τῆς ἐξωθεν σοφίας ἡ περὶ τῶν συλλαβῶν  
<sup>3</sup> τεχνολογία.

#### ΚΕΦΑΛΑΙΟΝ Γ'.

5. Ὑπηγάγετο μέντοι αὐτοὺς <sup>4</sup> πρὸς τὴν ἀπάτην ταύτην <sup>10</sup>  
 καὶ ἡ τῶν ἐξωθεν παρατήρησις, οἱ τὸ 'ἐξ οὗ' καὶ τὸ 'δι' οὗ'

<sup>1</sup> σέμνότερον V. <sup>2</sup> ἐκφαίνεται m. φανείται μ. φανῆται ' unus cod.  
 MS.' <sup>3</sup> θεολογία R<sub>3</sub> ο\* v (τεχν ο\*). <sup>4</sup> εἰς m

2. τὸν ὑπουργὸν Ennomius (Lib. Apol. § 27) calls the son ὑπουρ-  
 γὸν τελειότατον.

ὄργανον. Philo (de Cher. § 35; i. 162 M) speaks of ὄργανον δὲ  
 λόγον Θεοῦ δι' οὗ κατεσκευάσθη (sc. ὁ κόσμος). The word was after-  
 wards used by the Nestorians, ὄργανον καὶ ἐργαλεῖον τῆς Θεότητος καὶ  
 ἀνθρώπος Θεοφ. ros (see § 12).

3. τὸν τόπον On the right use of τόπος, see § 62. In Philo's  
 terminology Place is another name for the Son (Bigg's Christian Plato-  
 nists of Alexandria, p. 253) St John Damasc. (De Orthod. Fid. i. 13)  
 says, ὁ Θεὸς ἐαυτοῦ τόπος ἐστι· and Sir Isaac Newton, 'Deus durat  
 semper et adest ubique, et, existendo semper et ubique, durationem et  
 spatium constituit.' Dr Pusey (Par. and Cath. Sermons, p. 503) says,  
 'Wherever God is, there is space; for space is the Presence of God'

4. ὁ Δημιουργὸς τῶν ὅλων (or as in § 20 πάσης κτίσεως), i. e. the Son.  
 The Anomoeans would give the title δημιουργός to the Father. In Neo-  
 Platonic philosophy, δημιουργός (ἐξ ὧν) is opposed to κτίστης (ἐξ οὐκ  
 ὧν), Philo i. 632. In St Athanasius (de Inc. iii. 2), we have τεχνίτης  
 opposed to κτίστης (εἰς τὸ εἶναι), and ποιητής and δημιουργός are equivalent  
 to κτίστης. St. Basil (adv. Eunom. ii. 33) used κτίσμι in the higher sense  
 and δημιουργήμα in the lower, for he seems to think it worse to apply  
 the latter term to the Holy Spirit than to apply the former. We have  
 then (1) in the sense of creation (ἐξ οὐκ ὧν) δημιουργός (Anom.,  
 Athan.), κτίστης (Neo-Plat., Athan., and prob. Bas.), ποιητής (Athan.);  
 and in the sense of fashioning (ἐξ ὧν) δημιουργός (Neo-Plat., prob.  
 Bas.), and τεχνίτης (Athan.).

κεχωρισμένοις κατὰ τὴν φύσιν πράγμασι <sup>1</sup> προσδιένεμαν.  
 ἐκεῖνοι γὰρ οἶονται τὸ μὲν 'ἐξ οὗ' τὴν ὕλην δηλοῦν, τὸ δὲ T III p 5  
 'δι' οὗ' τὸ ὄργανον παριστᾶν ἢ ὅλως τὴν ὑπουργίαν. μάλ-  
 λον δὲ (τί γὰρ κωλύει πάντα τὸν ἐκείνων λόγον ἀναλαμβάνοντας  
 5 τό τε πρὸς τὴν ἀλήθειαν ἀσυνάρτητον καὶ τὸ πρὸς ἐκείνους  
 αὐτοὺς ἀσύμφωνον τῶν ἀνδρῶν τούτων ἐν βραχεὶ διελέγξαι;)   
 οἱ περὶ τὴν ματαίαν <sup>2</sup> φιλοσοφίαν ἐσχολακότες τοῦ αἰτίου  
 τὴν φύσιν πολλαχῶς ἐξηγούμενοι καὶ τοῦτο εἰς τὰ οἰκεία Cf. Clem.  
 σημαινόμενα διαιροῦντες τὰ μὲν προκαταρκτικὰ λέγουσι τῶν Alex Strom  
 viii § 9  
 10 <sup>3</sup> αἰτίων<sup>4</sup>, τὰ δὲ συνεργὰ ἢ συναίτια, <sup>5</sup> τὰ δὲ <sup>6</sup> τῶν ὦν οὐκ  
 ἄνευ λόγον <sup>7</sup> ἐπέχειν. ἐκάστῳ μέντοι τούτων ἰδιάζουσιν Cf § 61  
 καὶ τὴν ἐκφώνησιν ἀφορίζουσιν, ὥστε ἄλλως τὸν Δημι-  
 ουργὸν σημαίνεσθαι καὶ τὸ ὄργανον ἄλλως. τῷ μὲν γὰρ

<sup>1</sup> διένεμαν μ  
 om. m μ ο V v.

<sup>2</sup> σοφίαν m  
 om. τὰ δὲ μ.

<sup>3</sup> αἰτίων μ

<sup>4</sup> add. εἶναι Ben.  
<sup>5</sup> τὸν ὦν m. τύπον (sic) V.

<sup>7</sup> ἐπέχειν R<sub>1</sub>.

5. 7. οἱ περὶ τὴν ματαίαν φιλοσοφίαν ἐσχολακότες. St. Basil seems to be referring to St Clement of Alexandria, who treats on causes in his Stromat. viii § 9 τῶν αἰτίων τὰ μὲν προκαταρκτικά, τὰ δὲ συνεκτικά, (maintaining) τὰ δὲ συνεργὰ, τὰ δὲ ὦν οὐκ ἄνευ. St. Clement illustrates it in the case of a science. ὁ μὲν πατὴρ αἰτίον ἐστὶ προκαταρκτικὸν τῆς μαθήσεως· ὁ διδάσκαλος δὲ συνεκτικόν· ἡ τοῦ μαθητῆτος φύσις συνεργὸν αἴτιον ὁ δὲ χρόνος τῶν ὦν οὐκ ἄνευ λόγον ἐπέχει. He explains συνεκτικόν as a cause, οὗ παρόντος μένει τὸ ἀποτέλεσμα· καὶ αἰρομένου, αἶρεται· and συνεργόν thus, τὸ συνεργόν ὑπηρεσίαν σημαίνει καὶ τὴν σὺν ἐτέρῳ λειτουργίαν. St. Basil less definitely puts for these two συνεργὰ ἢ συναίτια. St. Basil himself speaking of the creation of the heavenly powers (c xvi § 38), calls the Father the primary cause (τὴν προκαταρκτικὴν αἰτίαν), the Son the fashioning cause (τὴν δημιουργικὴν, cf. § 21 τοῦ παιητικοῦ αἰτίου), and the Spirit the perfecting cause (τὴν τελειωτικὴν, cf. § 61). On the subject of this part of the book, the student should read Newman's Arians. c 1 § 2, 'The schools of the Sophists.'

11 λόγον ἐπέχειν: for the phrase, cf. Philopon. in (Arist.) Phys. ii 9 ἢ ὕλη τὸν τῶν ὦν οὐκ ἄνευ λόγον ἐπέχει: St. Basil Hom. 9 in Iliæaem. 1 83 Ben. καὶ τὸν δὲ πᾶν ἀρρωστίαν ψυχῆς ἢ δὲ ἀρετὴν λόγον ὑγείας ἐπέχει: and [Just Mart.] Quaest et Resp ad Graecos, Q. 1 εἰ ἡ μὲν ψυχὴ τεχνίτου λόγον ἐπέχει, τὸ δὲ σῶμα ὄργανον. Elsewhere τάξιν or τόπον ἐπέχειν is used in a similar sense, viz to be in the stead of, to be analogous to. Field, Otium Norvicense, pt. iii (after Wetstein), explains in this sense Phil. ii 16 φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ λόγον ζωῆς ἐπέχοντες.

Δημιουργῷ πρέπειν οἶονται τὸ 'ὕφ' οὖ,' κυρίως γάρ φασι λέγεσθαι ὑπὸ τοῦ τέκτονος γεγενῆσθαι. τὸ βάθρον, τῷ δὲ ὀργάνῳ τὸ 'δι' οὖ,' διὰ γὰρ σκεπάρνου φασι καὶ τερέτρον καὶ τῶν λοιπῶν. ὁμοίως δὲ καὶ τὸ 'ἐξ οὖ' τῆς ὕλης ἴδιον ἐκείνοι τίθενται, ἐκ ξύλου γὰρ εἶναι τὸ δημιούργημα, τὸ δὲ <sup>5</sup> 1 'καθ' ὃ' τὸ ἐνθύμιον δηλοῦν ἢ τὸ <sup>2</sup> ἐκκείμενον ὑπόδειγμα τῷ τεχνίτῃ. ἡ γὰρ προαναζωγραφήσας <sup>3</sup> τῇ διανοίᾳ τὸ κατασκευάσμα οὕτως εἰς ἔργου τὴν φαντασίαν ἤγαγεν, ἡ πρὸς ἤδη ἐκκείμενου παράδειγμα ἀποβλέπων καθ' ὁμοίωσιν ἐκείνου τὴν ἐνέργειαν κατευθύνει. τὸ δὲ 'δι' ὃ' τῷ τέλει <sup>10</sup> προσήκειν βούλονται, διὰ γὰρ τὴν χρήσιν <sup>4</sup> τὴν τῶν ἀνθρώπων γεγενέσθαι τὸ βάθρον, τὸ δὲ 'ἐν <sup>5</sup> <sup>6</sup> <sup>7</sup> τῷ χρόνῳ. καὶ ποῦ; ἐν <sup>7</sup> τῷδε τῷ τόπῳ. ταῦτα δὲ εἰ καὶ μὴδὲν τῷ γινομένῳ συμβάλλεται, ἀλλ' οὖν οὐκ ἄνευ τούτων <sup>15</sup> δυνατὸν <sup>8</sup> τι <sup>9</sup> γενέσθαι· χρεῖα γὰρ καὶ τόπου καὶ χρόνου τοῖς ἐνεργοῦσι. ταῦτα μαθόντες <sup>10</sup> καὶ θαυμάσαντες οὗτοι τὰ ἐκ τῆς ματαιότητος καὶ κενῆς ἀπάτης παρατηρήματα καὶ ἐπὶ τὴν ἀπλὴν καὶ ἀτεχνολόγητον τοῦ Πνεύματος διδασκαλίαν μετακομίζουσιν, εἰς <sup>11</sup> ἐλάττωσιν μὲν τοῦ Θεοῦ Λόγου, <sup>20</sup>

Col ii 8.

<sup>1</sup> καθὼ ο. <sup>2</sup> ἐκκείμενον ν <sup>3</sup> add. ἐν. μ ν ' duo codd. MSS ' <sup>4</sup> om τὴν m μ. <sup>5</sup> om ἐν m μ ν. <sup>6</sup> om τῷ μ. <sup>7</sup> τῷ τόπῳ τῷδε m μ ν. <sup>8</sup> om τι m ν <sup>9</sup> γίνεσθαι μ <sup>10</sup> om καὶ θαυμάσαντες μ 'desunt in nonnullis codd. MSS.' ν addit in marg manu prima post οὔτοι. <sup>11</sup> ἀθέτησιν m V

1. τὸ 'ὕφ' οὖ.' Cf. Philopon. in (Arist.) Phys i. i ἀρχὰς δὲ τῶν πραγμάτων Πλάτων μὲν ἔξ φησιν εἶναι, ὕλην, εἶδος, ποιητικὸν αἷτιον, παραδειγματικόν, ὀργανικόν, τελικόν, καὶ καλεῖ τὴν μὲν ὕλην ἐν <sup>6</sup> (= ἐξ οὖ of this passage), (μητέρα γὰρ αὐτὴν καλεῖ καὶ δεξαμένην καὶ τιθηνήν,) τὸ δὲ εἶδος <sup>8</sup> (τοῦτο γὰρ ἐστὶ τὸ ἐκάστου τῶν πραγμάτων χαρακτηριστικόν, οὐχ ἡ ὕλη μία καὶ ἡ αὐτὴ οὕσα πάντων), τὸ δὲ ποιητικὸν ὕφ' οὖ, τὸ ὀργανικὸν δι' οὖ, τὸ παραδειγματικὸν πρὸς ὃ (= καθ' ὃ of this passage), τὸ τελικὸν δι' ὃ The ἐν <sup>6</sup> of St. Basil is not an ἀρχή but a sine quā non.

19 τὴν ἀπλὴν καὶ ἀτεχνολόγητον τοῦ Πνεύματος διδασκαλίαν. Cf Euseb. Eccl Hist. v 28 οἱ δὲ ταῖς τῶν ἀπίστων τέχναις εἰς τὴν τῆς οἰρέσεως αὐτῶν γνώμην ἀποχρώμενοι, καὶ τῇ τῶν ἀθέων πανουργίᾳ τὴν ἀπλὴν τῶν θείων γραφῶν πίστιν καπηλεύοντες, ὅτι μὴδὲ ἐγγὺς πίστεως ὑπάρχουσι, τί δεῖ καὶ λέγειν, (quoted by Eusebius from an older writer).

ἀθέτησιν δὲ τοῦ <sup>1</sup> Θείου Πνεύματος, οἳ γε τὴν ἐπὶ ἀψύχων  
ὀργάνων ἢ τῆς ὑποχειρίου καὶ ταπεινῆς παντελῶς ὑπηρεσίας  
φωνὴν ἀφωρισμένην παρὰ τῶν ἕξωθεν, τὴν 'δι' οὗ' λέγω,  
ταύτην <sup>2</sup> ἐπὶ τὸν Δεσπότην τῶν ὅλων οὐκ ὤκνησαν μετα-  
5 θεῖναι, καὶ οὐκ αἰσχύνονται οἱ Χριστιανοὶ πρίνουσ ἢ σφύρας  
τῷ Δημιουργῷ τῆς κτίσεως φωνὴν ἀφορίζοντες.

Ὅτι ἀπαρατήρητος τῇ Γραφῇ τῶν συλλαβῶν τούτων  
ἡ χρῆσις.

#### ΚΕΦΑΛΑΙΟΝ Δ'.

- 10 6. Ἡμεῖς δὲ κεκρῆσθαι μὲν πολλαχοῦ ταῖς φωναῖς ταύ-  
ταις <sup>3</sup> καὶ τὸν τῆς ἀληθείας λόγον ὁμολογοῦμεν· οὐ μὴν τὴν  
γε τοῦ Πνεύματος ἐλευθερίαν δουλεύειν πάντως φάμεν τῇ  
μικροπρεπείᾳ τῶν ἕξωθεν, ἀλλὰ κατὰ τὸ ἀεὶ προστυγχάνον  
οἰκείως ταῖς χρείαις ὑπαλλάττειν τὰς ἐκφωνήσεις. οὐ γὰρ  
15 πάντως τὸ 'ἐξ οὗ' τὴν ὕλην σημαίνει, καθὼς ἐκείνοις δοκεῖ,  
ἀλλὰ συνηθέστερον τῇ Γραφῇ ἐπὶ τῆς ἀνωτάτω Αἰτίας τὴν  
φωνὴν ταύτην παραλαμβάνειν, ὡς ἐπὶ τοῦ 'Εἰς Θεός, ἐξ T. 111 p 6  
οὗ τὰ πάντα,' καὶ πάλιν· 'τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.' κέ- 1 Cor vii 6,  
χρηται μέντοι καὶ ὁ τῆς ἀληθείας λόγος τῇ λέξει ταύτῃ <sup>xi 12</sup>  
20 καὶ ἐπὶ τῆς ὕλης <sup>4</sup> πολλακίς, ὡς ὅταν λέγῃ· 'ποιήσεις τὴν Ex xxv 9  
κιβωτὸν ἐκ ξύλων ἀσήπτων,' καὶ 'ποιήσεις τὴν λυχνίαν ἐκ Ex. xxv 39  
χρυσίου καθαροῦ,' καὶ 'ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοιρὸς,' 1 Cor. xv 47.  
καὶ 'ἐκ πηλοῦ <sup>5</sup> διήρτισαι σὺν ὡς <sup>6</sup> καὶ ἐγώ.' ἀλλ' οὗτοι, ἵνα Job xliiii 6  
ὡς ἔφαμεν τῆς φύσεως τὸ διάφορον παραστήσωσι, τῷ

<sup>1</sup> txt. m μ ο V γ 'duo antiqui codd.' θείου καὶ ἀγίου 'duo alii.' S =  
τοῦ ἀγίου. <sup>2</sup> add. καὶ m. <sup>3</sup> κατὰ ο. <sup>4</sup> om. πολλακίς μ ν  
<sup>5</sup> διήρτησαι ο. <sup>6</sup> καγὼ ο. καγώ (sic) μ

6. 20 ἐπὶ τῆς ὕλης. The Ben editor notes that St. Ambrose (de Sp. S ii 9) seems to have read this passage hurriedly, and accuses the Pneumatomachi of applying the material meaning of ἐξ οὗ to God.

Πατρί μόνῳ προσήκειν τὴν λέξιν ταύτην ἐνομοθέτησαν, τὰς μὲν ἀρχὰς τῆς παρατηρήσεως λαβύντες παρὰ τῶν ἔξωθεν, οὐ πάντα δὲ ἐκείνοις δι' ἀκριβείας δουλεύσαντες· ἀλλὰ τῷ μὲν Υἱῷ κατὰ τὴν ἐκείνων νομοθεσίαν τὴν τοῦ ὄργανου προσηγορίαν ἐπέθηκαν, τῷ δὲ Πνεύματι τὴν τοῦ τόπου, 'ἐν 5 Πνεύματι' γὰρ λέγουσι καὶ 'διὰ Υἱοῦ' λέγουσι, τῷ δὲ Θεῷ τὴν 'ἐξ οὗ,' οὐκέτι ἐνταῦθα κατακολουθοῦντες τοῖς ἀλλοτρίοις, ἀλλ' ἐπὶ τὰς ἀποστολικὰς ὡς φασι μεταβαίνοντες χρήσεις, καθὰ εἴρηται· 'ἐξ αὐτοῦ δὲ ἡμεῖς ἔστε ἐν Χριστῷ 10 Ἰησοῦ,' καὶ 'τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.' τί οὖν ἐκ τῆς τεχνολογίας ταύτης τὸ συναγόμενον; ἄλλη φύσις αἰτίου καὶ ἄλλη ὄργανου καὶ ἄλλη τόπου· ἀλλότριος ἄρα κατὰ τὴν φύσιν ὁ Υἱὸς τῷ Πατρί, ἐπειδὴ καὶ τὸ ὄργανον τῷ τεχνίτῃ, ἀλλότριον δὲ καὶ τὸ Πνεῦμα, καθόσον κεχώρισται τόπος ἢ χρόνος τῆς τῶν ὀργάνων φύσεως ἢ τῆς τῶν μεταχειριζομέ- 15 νων αὐτά.'

ῥΟτι καὶ ἐπὶ Πατρὸς λέγεται <sup>1</sup> τὸ 'δι' οὗ' καὶ ἐπὶ <sup>2</sup> Υἱοῦ <sup>3</sup> τὸ 'ἐξ οὗ' καὶ ἐπὶ <sup>4</sup> Πνεύματος.

#### ΚΕΦΑΛΑΙΟΝ Ε΄.

7. Τὰ μὲν δὴ ἐκείνων τοιαῦτα· ἡμεῖς δὲ <sup>5</sup> δεῖξομεν <sup>6</sup> δ 20 προεθέμεθα, ὅτι οὔτε <sup>7</sup> ὁ Πατὴρ τὸ 'ἐξ οὗ' λαβὼν τῷ Υἱῷ προσέερριψε τὸ 'δι' οὗ,' οὔτε <sup>8</sup> ὁ Υἱὸς πάλιν τὸ Πνεῦμα τὸ ἅγιον κατὰ τὴν <sup>9</sup> τούτων νομοθεσίαν εἰς τὴν τοῦ 'ἐξ οὗ' ἢ τὴν 'δι' οὗ' κοινωνίαν οὐ παραδέχεται, ὅπερ ἡ <sup>10</sup> καινὴ τού- 25 των κληροδοσία διώρισεν. 'Εἰς Θεὸς <sup>11</sup> καὶ Πατήρ. ἐξ οὗ τὰ 25 πάντα, καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα.' αὐταὶ οὐκ εἰσὶ νομοθετοῦντος φωναί, ἀλλὰ διευκρινουμένου

<sup>1</sup> τὸ δι' οὗ καὶ ἐξ οὗ καὶ ἐπὶ υἱοῦ καὶ πνεύματος V. <sup>2</sup> add. τοῦ v in tab. <sup>3</sup> om. τὸ ἐξ οὗ μ v. <sup>4</sup> add τοῦ ο\* v in tab et o in textu <sup>5</sup> δείξω-  
μεν m μ v. <sup>6</sup> δ μ. <sup>7</sup> om. m μ <sup>8</sup> om μ v <sup>9</sup> ἐκείνων v.  
<sup>10</sup> txt. Sm V Ben. κενὴ μ ο v (ε ex ai) 'duo codd. MSS. et alius prima  
manu' <sup>11</sup> ὁ μ R<sub>4</sub>.



τὰς Ὑποστάσεις. οὐ γὰρ ἵνα τὸ ἀλλότριον τῆς <sup>1</sup> φύσεως  
 εἰσαγάγῃ, ἀλλ' ἵνα ἀσύγχυτον Πατὴρ καὶ Υἱὸς τὴν ἔννοιαν  
 παραστήσῃ, οὕτω προήνεγκεν ὁ Ἀπόστολος. ἐπεὶ ὅτι γε αἱ  
 φωναὶ ἀλλήλαις οὐκ ἀντιτάσσονται, οὐδ' ὥσπερ ἐν πολέμῳ  
 5 πρὸς ἀντίπαλον τάξιν ἀποκριθεῖσαι συνεκπολεμοῦσι τὰς  
 φύσεις, αἷς προσεχώρησαν, ἐκείθεν δῆλον· <sup>2</sup> συνήγαγεν ἀμ-  
 φοτέρας ἐπὶ ἐνὸς καὶ τοῦ αὐτοῦ ὑποκειμένου ὁ μακάριος  
 Παῦλος, εἰπὼν· ὅτι 'ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ <sup>T. III. p. 7.</sup>  
 πάντα.' τοῦτο δὲ προδήλως εἰς τὸν Κύριον φέρειν πᾶς τις <sup>Rom. xi. 36.</sup>  
 10 ἂν εἴποι ὁ καὶ μικρὸν τῷ βουλήματι τῆς λέξεως ἐπιστήσας.  
 προτάξας γὰρ ὁ Ἀπόστολος ἐκ τῆς προφητείας τοῦ Ἡσαΐου  
 τὸ 'τίς ἔγνω νοῦν Κυρίου; <sup>3</sup> καὶ τίς σύμβουλος αὐτοῦ <sup>Is. xl. 13.</sup>  
 ἐγένετο;' ἐπήγαγεν· ὅτι 'ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς  
 αὐτὸν τὰ πάντα.' ἅπερ ὅτι περὶ τοῦ Θεοῦ Λόγου τοῦ Δη-  
 15 μιουργοῦ πάσης κτίσεως εἴρηται τῷ προφῆτῃ, ἐκ τῶν κατόπιον  
 ἂν μάθοις· 'τίς ἐμέτρησε τῇ χειρὶ τὸ ὕδωρ, καὶ τὸν οὐρανὸν <sup>Is. xl. 12, 13.</sup>  
 σπιθαμῇ, καὶ πᾶσαν τὴν γῆν δρακί; τίς ἔστησε τὰ ὄρη <sup>4</sup> ἐν  
 σταθμῷ καὶ τὰς νάπας <sup>4</sup> ἐν ζυγῷ; τίς ἔγνω νοῦν Κυρίου;  
<sup>5</sup> καὶ τίς σύμβουλος αὐτοῦ ἐγένετο;' τὸ γὰρ 'τίς' ἐνταῦθα  
 20 οὐχὶ τὸ ἄπορον παντελῶς, ἀλλὰ τὸ σπάνιον δηλοῖ, ὥς ἐπὶ  
 τοῦ 'τίς ἀναστήσεται μοι ἐπὶ <sup>6</sup> πονηρευομένους;' καὶ 'τίς <sup>Ps. xciv.  
[xciii. LXX.]</sup>  
 ἐστὶν ἄνθρωπος ὁ θέλων ζῶην;' καὶ 'τίς ἀναβήσεται εἰς <sup>16.</sup>  
 τὸ ὄρος τοῦ Κυρίου;' οὕτω δὴ οὖν καὶ ἐνταῦθά ἐστι· 'τίς ὁ <sup>Ps. xxxiv.  
[xxxiii. LXX.]</sup> 13.  
 εἰδὼς τὸν νοῦν <sup>7</sup> τοῦ Κυρίου καὶ τῆς βουλῆς αὐτοῦ κοινωνός;' <sup>Ps. xxiv.  
[xxiii. LXX.]</sup> 3.  
 25 'ὁ γὰρ Πατὴρ ἀγαπᾷ τὸν Υἱὸν καὶ πάντα δείκνυσιν αὐτῷ.  
 οὗτός ἐστιν ὁ συνέχων τὴν γῆν καὶ περιεδραγμένος αὐτῆς,  
 ὁ εἰς τάξιν πάντα καὶ διακόσμησιν ἀγαγών, ὁ καὶ ὄρεσιν  
 ἰσορροπίαν καὶ ὕδασι μέτρα καὶ πᾶσι τοῖς ἐν τῷ κόσμῳ τὴν

<sup>1</sup> ὑποστάσεως v. <sup>2</sup> συνήγαγε καὶ ἀμφοτέρας ο. <sup>3</sup> ἡ ο. <sup>4</sup> om. ἐν ο.  
<sup>5</sup> ἡ ο. <sup>6</sup> πονηρευομένοις μ ο V v 'codd. quinque.' <sup>7</sup> om. τοῦ ο.

7. 1. τὰς Ὑποστάσεις. The word is here (and in § 45) used in its later definite sense for Persons. See Newman's Arians, Appendix, Note iv, on 'the terms *usia* and *hypostasis* as used in the early Church,' and St. Basil's Ep. 136, § 6. St. Basil seems to use *πρόσωπον* as the equivalent of *ὑπόστασις* in § 8.



οἰκείαν τάξιν <sup>1</sup> ἀποπληρώσας, ὁ τὸν οὐρανὸν ὅλον μικρῶ  
μέρει τῆς ὅλης <sup>2</sup> ἑαυτοῦ δυνάμεως περιέχων, ἣν σπιθαμὴν  
τροπικῶς ὁ προφητικὸς ὠνόμασε λόγος. ὅθεν οἰκείως ἐπή-  
Rom xi 36 γαγεν ὁ ἀπύστολος τὸ 'ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν  
τὰ πάντα.' 'ἐξ αὐτοῦ' γὰρ τοῖς οὖσιν ἡ αἰτία <sup>3</sup> τοῦ εἶναι <sup>5</sup>  
κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς <sup>4</sup> γίνεται. 'δι' αὐτοῦ'  
Col i 16, 17 τοῖς πᾶσιν ἡ διαμονὴ καὶ ἡ σύστασις, τοῦ κτίσαντος τὰ  
πάντα καὶ τὰ πρὸς σωτηρίαν ἐκάστω τῶν <sup>5</sup> γενομένων ἐπι-  
Cf § 22. μετροῦντος. διὸ δὴ καὶ 'εἰς αὐτὸν' ἐπέστραπται <sup>6</sup> τὰ σύμπαντα,  
Acts iii 15 ἀσχέτω τιμὴ πύθω καὶ ἀρρήτῳ στοργῇ πρὸς τὸν ἀρχηγὸν τῆς <sup>10</sup>  
Gal iii 5 ζωῆς καὶ χορηγὸν ἀποβλέποντα, κατὰ τὸ γεγραμμένον· 'οἱ  
Ps cxlv [cxliv LXX] ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι,' καὶ πάλιν· 'πάντα πρὸς  
15 σὲ προσδοκῶσι,' καὶ 'ανοίγεις <sup>7</sup> τὴν χεῖρά σου, καὶ ἐμ-  
Ps cxiiv [cxiiv LXX] πιπλῆς πᾶν ζῶον εὐδοκίας'  
Ps cxlv [cxliv, I XX] <sup>8</sup> Εἰ δὲ πρὸς ταύτην ἡμῶν τὴν ἐκδοχὴν <sup>8</sup> ἐνίστανται, τίς <sup>15</sup>  
16 αὐτοὺς ἐξαιρήσεται λόγος <sup>9</sup> τοῦ μὴ οὐχὶ φανερώς ἑαυτοῖς  
περιπίπτειν; εἰ γὰρ μὴ ἐπὶ τοῦ Κυρίου δώσουσι τὰς τρεῖς  
εἰρήσθαι φωνάς, τὴν τε 'ἐξ αὐτοῦ' καὶ 'δι' αὐτοῦ' καὶ 'εἰς  
10 αὐτόν,' ἀνάγκη πᾶσα προσοικειοῦν τῷ Θεῷ καὶ Πατρί. ἐκ  
δὲ τούτου προδήλως αὐτοῖς διαπεσεῖται τὸ παρατήρημα. <sup>20</sup>  
εὐρίσκεται γὰρ οὐ μόνον τὸ 'ἐξ οὗ,' ἀλλὰ καὶ τὸ 'δι' οὗ'  
τῷ Πατρὶ προσαγόμενον. ὅπερ εἰ μὲν οὐδὲν ταπεινὸν <sup>11</sup> ἐμ-  
φαίνει, τί δήποτε ὡς ὑποδεέστερον ἀφορίζουσι <sup>12</sup> τῷ Υἱῷ; εἰ  
δὲ πάντως ἐστὶ διακονίας δηλωτικόν, ἀποκρινάσθωσαν ἡμῖν·  
ὁ Θεὸς τῆς δόξης καὶ Πατὴρ τοῦ <sup>13</sup> Χριστοῦ τίς ἐστὶν ἄρ- <sup>25</sup>  
χοντος ὑπηρέτης; ἐκεῖνοι μὲν οὖν οὕτως ὕψ' ἑαυτῶν περι-  
τρέπονται, ἡμῖν δὲ ἐκατέρωθεν τὸ ἰσχυρὸν φυλαχθήσεται.  
ἐάν τε γὰρ νικήσῃ περὶ τοῦ Υἱοῦ εἶναι τὸν λόγον, εὖρε-  
θήσεται τὸ 'ἐξ οὗ' τῷ Υἱῷ προσαρμόζον· ἐάν τε τις

Ps xxix  
[xxviii  
LXX] 3  
Acts vii 2  
Γ 111, p 8

<sup>1</sup> txt μ ο V v 'quinque codd MSS prima manu exstitit in C.' ἀπο-  
κλήρώσας Ben. <sup>2</sup> αὐτοῦ m μ v. <sup>3</sup> τὸ εἶναι μ v. <sup>4</sup> om γίνεται  
m μ ο V v. <sup>5</sup> γινόμενων μ v. <sup>6</sup> om τὰ V. <sup>7</sup> om σὺ V.  
<sup>8</sup> ἵστανται μ (in v ἐν in ras a manu prima) <sup>9</sup> τὸ μὴ m μ 'cum  
correctore vetusto codicis 500 et codice 965 (sc. C) scripsi τοῦ pro  
vulgato τό. Ben. Migne. <sup>10</sup> add. τὰ πάντα R<sub>2</sub> o. <sup>11</sup> ὑπεμφαίνει v  
<sup>12</sup> ἀφορίζουσιν αὐτὸ μ ο v. <sup>13</sup> κυρίου o.

<sup>1</sup> φιλονεικῇ <sup>2</sup> ἐπὶ τὸν Θεὸν ἀναφέρειν τοῦ προφήτου τὴν λέξιν, πάλιν τὴν 'δι' οὗ' φωνὴν τῷ Θεῷ πρέπειν δώσει, καὶ τὴν ἴσην <sup>3</sup> ἔξει ἀξίαν ἐκατέρα τῷ κατὰ τὸν ἴσον λόγον ἐπὶ <sup>4</sup> Θεοῦ παρειλήφθαι. καὶ οὕτω <sup>5</sup> γε κακέως ὁμότιμοι 5 ἀλλήλαις ἀναφανήσονται, ἐφ' ἐνὸς Προσώπου καὶ τοῦ αὐτοῦ τεταγμένοι. ἀλλ' ἐπὶ τὸ προκείμενον ἐπανέλθωμεν.

Θ. Γράφων ὁ Ἀπόστολος πρὸς Ἐφεσίους φησὶν· 'ἀλη- Eph iv 15, 16  
θεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, <sup>6</sup> ὅς  
ἐστιν ἡ κεφαλὴ, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολο-  
10 γούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχο-  
ρηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου <sup>7</sup> μέρους τὴν  
αὔξησιν τοῦ σώματος ποιεῖται.' καὶ πάλιν <sup>8</sup> ἐν τῇ πρὸς  
Κολασσαεῖς πρὸς τοὺς οὐκ ἔχοντας τὴν γνῶσιν τοῦ Μονο-  
γενοῦς εἴρηται, ὅτι 'ὁ κρατῶν τὴν κεφαλὴν, τουτέστι τὸν Col ii. 19  
15 Χριστόν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων  
ἐπιχορηγούμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.' ὅτι γὰρ  
Χριστὸς κεφαλὴ τῆς Ἐκκλησίας ἐτέρωθι μεμαθήκαμεν, τοῦ  
'Αποστόλου λέγοντος· καὶ 'αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ Eph i 22  
πάντα τῇ Ἐκκλησίᾳ,' καὶ 'ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς John i 16  
10 πάντες ἐλάβομεν,' καὶ αὐτὸς ὁ Κύριος· ὅτι 'ἐκ τοῦ ἐμοῦ John xvi 15  
λήψεται καὶ ἀναγγελεῖ ὑμῖν.' καὶ ὅπως τῷ φιλοπόνῳ  
ἀναλεγόμενῳ πολύτροποι αἱ χρήσεις ἀναφανήσονται τοῦ  
'ἐξ οὗ.' καὶ γὰρ καὶ ὁ Κύριος· 'ἔγνω,' φησί, 'δύναμιν Luke viii 46  
ἐξεληθοῦσαν <sup>9</sup> ἐξ ἐμοῦ.' ὁμοίως δὲ καὶ περὶ τοῦ Πνεύματος  
25 τετηρήκαμεν πολλαχοῦ τὸ 'ἐξ οὗ' κείμενον. 'ὁ γὰρ Gal vi 8  
σπείρων,' φησὶν, 'εἰς τὸ Πνεῦμα ἐκ τοῦ Πνεύματος θερίσει  
ζωὴν αἰώνιον,' καὶ ὁ Ἰωάννης· 'ἐκ τούτου γινώσκομεν ὅτι

<sup>1</sup> φιλονεικήσῃ m o V 'unus' <sup>2</sup> eis m. <sup>3</sup> δώσει μ quasi δ' ὡς εἰ  
vel repetitur δώσει. <sup>4</sup> add τοῦ μ v. <sup>5</sup> δὲ m v 'veteres aliquot  
libri.' <sup>6</sup> om ὅς ἐστιν . . Χριστός μ V v <sup>7</sup> μέλους m manu  
secunda. <sup>8</sup> om ἐν τῇ m v <sup>9</sup> ἀπ' m o V.

8. 6 τὸ προκείμενον, i e. that ἐξ οὗ is not confined to the Father alone.

Θ 24. ἐξεληθοῦσαν ἐξ ἐμοῦ. The reading in St. Luke (viii. 46) is ἀπ' ἐμοῦ. Codex D has in the previous verse the words which are found in St. Mark (v. 30) τὴν ἐξ αὐτοῦ ἐξεληθοῦσαν δύναμιν.

1 John iii 24 ἐν ἡμῶν ἐστιν, ἐκ τοῦ Πνεύματος οὗ ἡμῶν ἔδωκε, καὶ ὁ  
 Matt i 20 ἄγγελος· 'τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν  
 John iii 6 ἁγίου,' καὶ ὁ Κύριός φησι· 'τὸ γεγεννημένον ἐκ τοῦ Πνεύ-  
 ματος πνεῦμά ἐστι.' τοῦτο μὲν δὴ τοιοῦτον.

10. Ὅτι <sup>2</sup> δὲ τὴν 'δι' οὗ' φωνὴν ὁμοίως ἐπὶ τε Πατρὸς <sup>5</sup>  
 καὶ Υἱοῦ καὶ ἁγίου Πνεύματος ἡ Γραφὴ παραδέχεται, ἥδη  
<sup>3</sup> δεικτέον. ἐπὶ <sup>4</sup> μὲν <sup>5</sup> δὴ τοῦ Υἱοῦ παρέλκον ἂν εἴη μαρ-  
 τυρίας κομίζειν, διὰ τε τὸ γινώριμον καὶ διὰ τὸ παρὰ τῶν  
 ἐναντιῶν αὐτὸ τοῦτο κατασκευάζεσθαι· ἡμεῖς δὲ δείκνυμεν  
 1 Cor i 9 ὅτι καὶ ἐπὶ τοῦ Πατρὸς τὸ 'δι' οὗ' τέτακται. 'πιστός,' <sup>10</sup>  
 φησὶν, 'ὁ Θεός, δι' οὗ <sup>6</sup> ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ  
 2 Cor 1. 1 αὐτοῦ,' καὶ 'Παῦλος Ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή-  
 Gal iv 7. ματος Θεοῦ,' <sup>7</sup> καὶ πάλιν· 'ὥστε οὐκέτι εἰ δοῦλος, ἀλλὰ  
 υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ Θεοῦ,' καὶ τὸ 'ὥσπερ  
 Rom. vi. 4. ἡγέρθη Χριστὸς <sup>8</sup> ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς.' <sup>15</sup>  
 1s. xxix 15. καὶ ὁ Ἡσαίας· 'οὐαί,' φησὶν, 'οἱ βαθέως βουλήν ποιοῦντες  
 καὶ οὐ διὰ Κυρίου.' πολλὰς δὲ καὶ ἐπὶ τοῦ Πνεύματος τῆς  
 11 III p 9 φωνῆς ταύτης μαρτυρίας ἔξεστι παραθέσθαι. 'ἡμῖν δέ,'  
 1 Cor ii 10 φησὶν, 'ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος <sup>9</sup>, καὶ  
 in § 63 παρα- ἐτέρωθι· 'τὴν καλὴν <sup>10</sup> παραθήκην φύλαξον διὰ Πνεύματος <sup>20</sup>  
 καταθήκην 11 ἁγίου,' καὶ πάλιν· 'ὧς μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται  
 2 1im. i 14 αὐτοῦ μ., <sup>10</sup> παρακαθήκην ο V v 'unus cod. Reg' <sup>11</sup> add. τοῦ  
 1 Cor xii. 8. λόγος σοφίας.'

Cf § 65. 11. Τὰ αὐτὰ δὲ ταῦτα καὶ περὶ τῆς 'ἐν' συλλαβῆς  
 εἰπεῖν ἔχομεν, ὅτι καὶ ἐπὶ τοῦ Θεοῦ καὶ Πατρὸς τὴν χρῆσιν  
 αὐτῆς ἡ Γραφὴ παραδέδεκται, <sup>12</sup> ὥς ἐπὶ μὲν Παλαιᾷς· 'ἐν <sup>25</sup>

Ps. cviii  
 [cvii. LXX.]  
 14

<sup>1</sup> δέδωκεν ἡμῖν μ. <sup>2</sup> μενοῦν m. <sup>3</sup> λεκτέον 'codd. tres' <sup>4</sup> μενοῦν  
 m v (sed in v suspicatur). <sup>5</sup> om. δὴ μ. <sup>6</sup> ἐκλήθημεν R<sub>4</sub>  
<sup>7</sup> om καὶ πάλιν . . . διὰ Θεοῦ μ. <sup>8</sup> om ἐκ νεκρῶν m m o V v. <sup>9</sup> add  
 αὐτοῦ m. <sup>10</sup> παρακαθήκην ο V v 'unus cod. Reg' <sup>11</sup> add. τοῦ  
 Ben. om. m m o V v. <sup>12</sup> om. ὥς μ v.

10 10. ἐπὶ τοῦ Πατρὸς τὸ 'δι' οὗ' τέτακται. In this sense St Basil  
 omits to quote Heb. ii. 10 ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ  
 πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν Ἀρχηγὸν τῆς σωτηρίας αὐτῶν  
 διὰ παθημάτων τελειῶσαι, where the Father is described as being the final  
 Cause and the efficient Cause of all things (see § 21). He quotes the  
 verse in a passage in § 19, which must be translated with care.

τῷ Θεῷ, φησί, <sup>1</sup>ποιήσωμεν δύναμιν, καὶ ἐν σοὶ ἡ ὑμνησις Ps. lxxi. [lxx. I.XX.] 6.  
 μου διαπαντός, καὶ πάλιν ἐν τῷ ὀνόματί σου ἀγαλλιά- Ps. lxxxix. [lxxxviii. I.XX.] 17.  
 σομαι, παρὰ δὲ Παύλῳ ἐν τῷ Θεῷ, <sup>2</sup>φησί, τῷ τὰ Eph. iii. 9.  
 πάντα κτίσαντι, καὶ Παῦλος καὶ Σιλονανὸς καὶ Τιμόθεος 2 Thess. i. 11.  
 5 τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρί, καὶ εἰ <sup>3</sup>διήποτε Rom. i. 10.  
 εὐδοθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς,  
 καὶ <sup>4</sup>καυχᾶσαι, φησὶν, ἐν Θεῷ, καὶ ὅσα οὐδὲ ἀριθμῆσαι Rom. ii. 17.  
 ῥάδιον. ἔστι δὲ ἡμῖν οὐ πλήθους μαρτυριῶν ἐπίδειξις, ἀλλ'  
 ἔλεγχος τοῦ μὴ ὑγιῶς <sup>5</sup>αὐτοῖς τὰς παρατηρήσεις ἔχειν. τὸ  
 10 γὰρ περὶ τοῦ Κυρίου ἢ περὶ τοῦ ἁγίου Πνεύματος <sup>6</sup>παρειλημ-  
 μένην τὴν χρῆσιν ταύτην ἐπιδεικνύναι ὡς γινώριμον ὑπερ-  
 βήσομαι. ἐκείνο δὲ ἀναγκαῖον εἰπεῖν, ὅτι συνετῷ ἀκροατῇ  
 ἱκανὸς ἔλεγχος τῶν <sup>7</sup>προταθέντων ὁ ἀπὸ τοῦ ἐναντίου. εἰ  
 15 γὰρ τὸ διάφορον τῆς ἐκφωνήσεως παρηλλαγμένην ἐδείκνυ  
 τὴν φύσιν κατὰ τὸν τούτων λόγον, ἢ τῶν φωνῶν ταυτότης  
 ἀπαράλλακτον νῦν τὴν οὐσίαν αὐτοὺς ὁμολογεῖν δυσωπεῖται.  
 12. Οὐ μόνον δὲ ἐπὶ τῆς θεολογίας αἱ χρήσεις τῶν  
 φωνῶν ἐπαλλάττονται, ἀλλ' ἤδη <sup>8</sup>καὶ <sup>9</sup>πρὸς τὰ ὑπ' ἀλλήλων  
 σημαινόμενα πολλάκις ἀντιμεθίστανται, ὅταν ἑτέρα τὴν  
 20 τῆς ἑτέρας σημασίαν ἀντιλαμβάνη. οἷον ἐκτησάμην ἄνθρω- Gen. iv. 1.  
 πον διὰ τοῦ Θεοῦ, φησὶν ὁ Ἀδάμ, ἔσον λέγων τῷ ἐκ τοῦ  
 Θεοῦ, καὶ ἐτέρωθι ὅσα ἐνετείλατο Μωϋσῆς τῷ Ἰσραὴλ Num. xxxvi.  
 διὰ <sup>10</sup>τοῦ προστάγματος Κυρίου, καὶ πάλιν οὐχὶ διὰ τοῦ Gen. xl. 8.  
 Θεοῦ ἢ διασάφσεις αὐτῶν ἔστιν, ὁ Ἰωσήφ περὶ τῶν  
 25 ἐνυπνίων τοῖς ἐν τῷ δεσμωτηρίῳ διαλεγόμενος σαφῶς <sup>11</sup>καὶ

<sup>1</sup> ποιήσωμεν V R<sub>4</sub>. <sup>2</sup> om. φησί μ ν. <sup>3</sup> ἤδη ποτὲ μ ο ν 'veteres aliquot libri.' <sup>4</sup> καυχᾶσθαι μ ο. καυχᾶσθε ν 'nonnulli.' <sup>5</sup> αὐ- τοῖς m o. <sup>6</sup> om. m. παρηλλαγμένην ν manu secunda. <sup>7</sup> txt. S m o V. προτεθείτων μ ν 'in quatuor codd. MSS.' <sup>8</sup> om. καὶ μ. <sup>9</sup> om. πρὸς m μ. καὶ πρὸς additur in v supra lin. m. sec. <sup>10</sup> om. τοῦ m o V. <sup>11</sup> add. γὰρ o.

12. 21. ὁ Ἀδάμ. The words are assigned to Eve in Genesis. St. Basil frequently shews that he is quoting from memory: but, in an earlier writing (adv. Eunom. ii. 20), he also quoted these words as spoken by Adam, ὁ γὰρ εἰπὼν ἐκτησάμην ἄνθρωπον διὰ τοῦ Θεοῦ, οὐχὶ κτίσας τὸν Κάιν, ἀλλὰ γεννήσας ταύτη φαίνεται χρησάμενος τῇ φωνῇ.

αὐτὸς ἀντὶ τοῦ 'ἐκ Θεοῦ' εἰπεῖν 'διὰ' τοῦ Θεοῦ εἴρηκε, καὶ ἀνάπαλιν τῇ 'ἐξ οὗ' προθέσει ἀντὶ τῆς 'δι' οὗ' κέχρηται  
 Gal iv 4. <sup>2</sup> Παῦλος, ὡς ὅταν λέγῃ <sup>3</sup>· 'γενόμενος ἐκ γυναικός,' ἀντὶ τοῦ 'διὰ γυναικός.' τοῦτο γὰρ ἡμῖν <sup>4</sup> σαφῶς ἐτέρωθι διεστέιλατο, γυναικὶ μὲν προσήκειν λέγων τὸ 'ἐκ τοῦ ἀνδρός' <sup>5</sup> γεγεν- 5 νῆσθαι, ἀνδρὶ δὲ τὸ 'διὰ <sup>6</sup> τῆς γυναικός,' ἐν οἷς φησιν ὅτι <sup>7</sup> ὥσπερ γυνὴ ἐξ ἀνδρός, οὕτως <sup>8</sup> ἀνὴρ διὰ <sup>9</sup> τῆς γυναικός.' <sup>10</sup> ἀλλ' ὅμως ἐνταῦθα ὁμοῦ μὲν τὸ <sup>9</sup> διάφορον τῆς χρήσεως ἐνδεικνύμενος, ὁμοῦ δὲ καὶ τὸ σφάλμα τινῶν ἐν παραδρομῇ διορθούμενος τῶν οἰομένων πνευματικῶν εἶναι τοῦ Κυρίου <sup>10</sup> τὸ σῶμα, ἵνα δείξῃ ὅτι ἐκ τοῦ ἀνθρωπείου φυράματος ἡ Θεοφόρος Σὰρξ συνεπάγη, τὴν <sup>10</sup> ἐμφατικωτέραν φωνὴν προσετίμησε (τὸ μὲν γὰρ 'διὰ γυναικός' παροδικὴν ἐμελλε τὴν ἔννοιαν τῆς <sup>11</sup> γεννήσεως ὑποφαίνειν, τὸ δὲ 'ἐκ τῆς γυναικός' ἱκανῶς παραδηλοῦν τὴν κοινωνίαν τῆς φύσεως <sup>15</sup> τοῦ τικτομένου πρὸς τὴν γεννήσασαν) οὐχ ἑαυτῷ που μαχόμενος, ἀλλὰ δεικνὺς ὅτι ῥαδίως ἀλλήλαις ἀντεπιχωριάζουσιν αἱ φωναί. ὁπότε τοίνυν <sup>12</sup> καὶ ἐφ' ὧν διωρίσθη τὸ 'δι' οὗ' κυρίως λέγεσθαι, ἐπὶ τῶν αὐτῶν τούτων τὸ 'ἐξ οὗ' μετε- λήφθη, τίνα ἔχει λόγον ἐπὶ συκοφαντίᾳ τῆς εὐσεβείας πάντῃ <sup>20</sup> ἀλλήλων ἀφορίζειν τὰς λέξεις;

<sup>1</sup> om τοῦ in V.    <sup>2</sup> om. Παῦλος μ ο.    <sup>3</sup> add. Παῦλος ο.    <sup>4</sup> om. σαφῶς in.    <sup>5</sup> γεγενῆσθαι μ ο V γ.    <sup>6</sup> om. τῆς in.    <sup>7</sup> add. καὶ μ ν.    <sup>8</sup> om. τῆς in.    <sup>9</sup> ἀδιάφορον ο.    <sup>10</sup> ἐμφατικωτέραν m V γ 'in duobus codd'    <sup>11</sup> txt m μ ο V γ. γενέσεως Ben    <sup>12</sup> om. καὶ μ.

II. ἡ Θεοφόρος Σὰρξ Ducaeus notes that Theodoret writing against the seventh of the Anathemas of St. Cyril misquoted this and another passage from St. Basil's writings, as θεοφόρος ἄνθρωπος, words which might be said to favour Nestorianism. The fifth Anathema of St. Cyril of Alexandria runs. Εἴ τις τολμᾷ λέγειν, Θεοφόρον ἄνθρωπον τὸν Χριστόν, καὶ οὐχὶ δὴ μᾶλλον Θεὸν εἶναι κατὰ ἀλήθειαν, ὡς ἴδιν ἕνα καὶ φύσει, καθὼ γέγονε σὰρξ ὁ Λόγος, καὶ κεκοινώνηκε παραπλησίως ἡμῖν αἵματος καὶ σαρκός, ἀνάθεμα ἔστω. See Later Treatises of St. Athanasius, Oxford Library of the Fathers, pp 91, 163. But St. Basil uses the expression ἄνθρωπον Θεὸν Ἰησοῦν Χριστόν in Hom Ps xlix. (LXX. xlviii), (t. i. p 180).



<sup>1</sup> Ἀπάντησις πρὸς τοὺς ἀποφαινομένους μὴ μετὰ <sup>2</sup> Πα-  
τρὸς εἶναι τὸν Υἱόν, ἀλλὰ μετὰ <sup>3</sup> τὸν Πατέρα· ἐν ᾧ  
τὰ περὶ τῆς ὁμοτίμου δόξης.

ΚΕΦΑΛΑΙΟΝ 5'.

5 13. Καὶ μὴν οὐδὲ πρὸς τὴν <sup>4</sup> ἐξ ἀγνοίας συγγνώμην  
δυνατὸν αὐτοὺς καταφυγεῖν, οὕτω τεχνικῶς καὶ κακοήθως  
τὸν λόγον ὑπολαμβάνοντας. οἷγε προδήλως ἡμῖν χαλε-  
παίνουσιν, ὅτι μετὰ Πατρὸς ἀποπληροῦμεν τῷ Μονογενεῖ  
τὴν δοξολογίαν καὶ τὸ ἅγιον Πνεῦμα μὴ διιστῶμεν ἀπὸ τοῦ  
10 <sup>5</sup> Υἱοῦ. ὅθεν νεωτεροποιοὺς ἡμᾶς καὶ καινοτόμους καὶ ἐφευ-  
ρετὰς ῥημάτων καὶ τί γὰρ οὐχὶ τῶν ἐπονειδίστων ἀποκα-  
λοῦσιν; ὦν τοσοῦτον ἀπέχω δυσχεραίνειν ταῖς λοιδορίαις,  
ὥστε εἰ μὴ λύπην ἡμῖν <sup>6</sup> ἐνεποιεῖ καὶ ἀδιάλειπτον ὁδύνην ἢ Rom. ix. 2  
κατ' αὐτοὺς ζημία, μικροῦ ἂν εἶπον καὶ χάριν <sup>7</sup> αὐτοῖς τῆς  
15 βλασφημίας ἔχειν ὡς μακαρισμοῦ προξένοις. 'μακάριοι  
γὰρ ἔστε,' φησὶν, 'ὅταν ὀνειδίσωσιν ὑμᾶς ἔνεκεν ἑμοῦ.' Matt. v. 11.  
ἔστι δὲ ἐφ' οἷς ἀγανακτοῦσι ταῦτα. 'οὐ "μετὰ Πατρός,"  
<sup>8</sup> φασίν, <sup>9</sup> Υἱός, ἀλλὰ "μετὰ τὸν Πατέρα;" διόπερ ἀκόλουθον  
"δι' αὐτοῦ" τὴν <sup>10</sup> δόξαν <sup>11</sup> προσάγειν τῷ Πατρί, ἀλλ' οὐχὶ  
20 "μετ' αὐτοῦ." τὸ μὲν γὰρ "μετ' αὐτοῦ" τὴν ἰσοτιμίαν δηλοῖ,  
τὸ δὲ "δι' οὗ" τὴν ὑπουργίαν παρίστησιν. οὕτε μὴν "σὺν  
τῷ Πατρί, <sup>12</sup> φασί, καὶ τῷ Υἱῷ" τὸ Πνεῦμα τακτέον, ἀλλ' §§ 42-43.

<sup>1</sup> ἢ ἀντίστασις R<sub>3</sub>. <sup>2</sup> add. τοῦ ο. <sup>3</sup> om. τὸν μ. <sup>4</sup> ἐκ τῆς ο.  
<sup>5</sup> θεοῦ R<sub>3</sub>. <sup>6</sup> ἐνεπύει (sic) ο. <sup>7</sup> αὐτοῦς (sic) μ. <sup>8</sup> φησὶν in ο. V.  
<sup>9</sup> add. ὁ ο. <sup>10</sup> δοξολογίαν ο. <sup>11</sup> προσφέρειν ο. (-άγειν in marg).  
<sup>12</sup> φησὶν in V v.

13. 15 μακαρισμοῦ προξένοις: equivalent to μακαρισμὸν προφενοῦσι,  
'being the means of obtaining blessedness,' with reference to the services  
of πρόξενοι.

18 μετὰ τὸν Πατέρα. So in the Macrostick (A.D. 344) brought  
by Eudoxius to Milan, the Eusebians said, § ix πανταρχοῦντος μὲν κα-  
θόλου πάντων, καὶ αὐτοῦ τοῦ Υἱοῦ, μόνου τοῦ Πατρὸς, τοῦ δὲ Υἱοῦ ὑπο-  
τεταγμένου τῷ Πατρί, ἐκτὸς δὲ αὐτοῦ πάντων μετ' αὐτὸν βασιλεύοντος  
τῶν δι' αὐτοῦ γενομένων.



"ὑπὸ τὸν Υἱὸν καὶ τὸν Πατέρα," <sup>1</sup> οὐ "συντεταγμένον," ἀλλ'   
 1 Cor. xv. 27. "ὑποτεταγμένον," οὐδὲ "συναριθμούμενον," ἀλλ' "ὑπαριθ-   
 μούμενον." καὶ τοιαύταις τισὶ τεχνολογίαις ῥημάτων τὸ   
 ἀπλοῦν καὶ <sup>2</sup> ἀκατάσκειον τῆς πίστεως <sup>3</sup> διαστρέφουσιν·   
 ὥστε τίνος ἂν δι' ἀπειρίαν συγγνώμης τύχοιεν οἱ μηδὲ τοῖς 5   
 ἄλλοις ἀπείρως ἔχειν ἐκ τῆς αὐτῶν φιλοπραγμοσύνης ἐπι-   
 τρέποντες ;

14. 'Ημεῖς δὲ ἐκεῖνο πρῶτον αὐτοὺς ἐρωτήσωμεν, τὸ   
 'μετὰ τὸν Πατέρα' πῶς <sup>4</sup> τὸν Υἱὸν λέγουσιν; ὡς χρόνῳ   
 νεώτερον, ἢ ὡς τάξει, ἢ ὡς ἀξίᾳ; ἀλλὰ χρόνῳ μὲν οὐδεὶς 10   
 οὕτως ἀνόητος ὡς δευτερεύειν λέγειν τὸν Ποιητὴν τῶν   
 αἰώνων, οὐδενὸς διαστήματος μεσιτεύοντος τῇ φυσικῇ πρὸς   
 τὸν Πατέρα τοῦ Υἱοῦ συναφείᾳ. ἀλλὰ μὴν οὔτε τῇ ἐννοίᾳ   
 τῶν <sup>5</sup> ἀνθρωπίνων συμβαίνει νεώτερον λέγειν τοῦ πατρὸς   
 τὸν υἱόν, οὐ μόνον τῷ <sup>6</sup> σὺν ἀλλήλοις νοεῖσθαι κατὰ τὴν 15   
 σχέσιν, ἀλλ' ὅτι ἐκεῖνα λέγεται τῷ χρόνῳ δεύτερα, ὅσα τὴν   
 πρὸς τὸ νῦν ἀπόστασιν ἐλάττονα ἔχει, <sup>7</sup> καὶ πάλιν ἐκεῖνα   
 πρότερα, ὅσα περισσότερον ἀπέχει τοῦ νῦν. οἶον πρότερα   
 τῶν <sup>8</sup> Σοδομιτῶν τὰ κατὰ Νῶε, ὅτι τοῦ νῦν ἐπὶ πλεον   
 ἀπόκισται, καὶ ὕστερα ταῦτα ἐκείνων, ὅτι μᾶλλον πως δοκεῖ 20   
 Γ. III p. 11. προσεγγίξειν τῷ νῦν. τῆς δὲ πάντα χρόνον καὶ πάντας   
 αἰώνας ὑπερεχούσης ζωῆς τῇ πρὸς τὸ νῦν ἀποστάσει τὸ

<sup>1</sup> οὔτε μ. <sup>2</sup> ἀμετάσκειον m <sup>3</sup> ἐνδιαστρέφουσιν m v 'duo codd.'   
 ἐνδιατρίβουσιν 'alius' <sup>4</sup> om τὸν υἱόν m V <sup>5</sup> txt. S o V v 'codd.   
 cinque' ἀνθρώπων Ben. m μ. <sup>6</sup> συναλλήλως m <sup>7</sup> hic deficit m   
<sup>8</sup> txt μ 'tres codd' σοδομητῶν v. σοδομιτικῶν Ben m o V.

2. ὑποτεταγμένον. This word is taken from 1 Cor. xv. 27, 28:   
 in the Macrostich and in the first Sumian Creed (A D. 351) it was   
 applied to the Son; but the Semi-Arians would apply it only to the   
 Holy Spirit.

συναριθμούμενον, ὑπαριθμούμενον. The former is a classical   
 word (Arist Nic Eth i. 7, 8) and is used by St Athanasius, c. Arian ii.   
 41 (A D. 356), of St Matt xxviii 19 διὰ τί τὸ πεποιημένον συναριθμεῖται   
 τῷ ποιήσαντι εἰς τὴν τῶν πάντων τελείωσιν; and by St Basil, below, § 68,   
 τὸ γὰρ ἐπὶ τοῦ βαπτίσματος συναριθμηθέν. St Gregory Naz Orat xxxi   
 17-20 ridicules the use by heretics of συναριθμεῖν, προαριθμεῖν, ὑπαριθ-   
 μεῖν: see the words of Eunomius quoted under § 24.

εἶναι καταμετρεῖν, πῶς οὐχὶ πρὸς τῇ ἀσεβείᾳ ἔτι καὶ πᾶσαν  
 ὑπερβολὴν ἀνοίας ἔχει· εἴπερ καθ' ὃν τρόπον τὰ ἐν γενέσει  
 καὶ φθορᾷ πρότερα εἶναι ἀλλήλων λέγεται, κατὰ τὸν αὐτὸν  
 τρόπον ὁ Θεὸς καὶ Πατὴρ τῷ Υἱῷ καὶ Θεῷ<sup>1</sup> τῷ ὑπάρχοντι  
 5 πρὸ τῶν αἰώνων παραμετρούμενος ὑπερέχει; ἀλλὰ γὰρ ἡ  
 πρὸς τὸ ἄνω ὑπέροχὴ τοῦ Πατρὸς ἀθεώρητος, τῷ ἀπαξιαπλῶς  
 μήτε ἐνθύμησιν μήτε τινα ἔννοιαν τὴν τοῦ Κυρίου γέννησιν  
 ὑπεραίρειν, καλῶς τοῦ Ἰωάννου διὰ δύο φωνῶν εἶσω<sup>2</sup> περι-  
 γράπτων ὅρων τὴν διάνοιαν ἀποκλείσαντος ἐν τῷ εἰπεῖν·  
 10 'ἐν ἀρχῇ ἦν ὁ Λόγος.' ἀνέκβατον μὲν γὰρ<sup>3</sup> διανοαῖς τὸ John i. 1.  
 'ἦν,' ἀνυπέρβατον δὲ φαντασίαις 'ἀρχή.' ὅσον γὰρ ἂν  
 ἀναδράμῃς τῇ διανοίᾳ ἐπὶ τὸ ἄνω, οὐκ ἐκβαίνεις τὸ ἦν, καὶ  
 ὅσον ἂν διαταθῇς ἰδεῖν τοῦ Υἱοῦ τὰ ἐπέκεινα, ὑπεράνω  
 γενέσθαι τῆς ἀρχῆς οὐ δύνησιν. εὐσεβεῖς οὖν κατὰ τοῦτον  
 15 τὸν τρόπον ἅμα νοεῖν τὸν Υἱὸν τῷ Πατρὶ.

15. Εἰ δ' ὥς ἐν τόπῳ ὑποκειμένῳ ὑπόβασιν τινα τοῦ  
 Υἱοῦ νοοῦσι πρὸς τὸν Πατέρα, ὥστε ὑπεράνω μὲν τὸν  
 Πατέρα καθῆσθαι, πρὸς δὲ τὸ ἐφεξῆς εἰς τὸ κάτω τὸν Υἱὸν  
 ἀπεῶσθαι, ὁμολογεῖτωσαν τοῦτο, καὶ ἡμεῖς<sup>4</sup> σιωπήσομεν,  
 20 τῆς<sup>5</sup> ἐναργείας αὐτόθεν τὸ ἀπεμφαῖνον ἐχούσης. οὐδὲ γὰρ  
 τὸ ἐν τοῖς λογισμοῖς ἀκόλουθον διασώζουσιν οἱ διὰ πάντων  
 διήκειν τῷ Πατρὶ μὴ διδόντες, τῆς τῶν ὑγιαίνοντων ἐννοίας Tit. i. 13.  
 τὰ πάντα τὸν Θεὸν πεπληρωμέναι πιστευσούσης, οὐδὲ μέμ- Eph. iv. 10.  
 νηται τοῦ προφήτου λέγοντος· 'ἐὰν ἀραβῶ εἰς τὸν οὐρα- Ps. cxxxix.  
 25 νόν, σὺ ἐκεῖ εἶ· ἐὰν καταβῶ εἰς τὸν ἄδην, πάρει,' οἱ τὸ [cxxxviii].  
 ἄνω καὶ κάτω εἰς Πατέρα καὶ Υἱὸν διαιροῦντες. ἵνα δὲ τῆς LXX.] 3.  
 ἀμαθείας τὸν ἑλεγχον σιωπήσω, τόπον ἐπὶ τῶν ἀσωμάτων  
 ἀφορίζοντων, τί τὴν πρὸς τὰς Γραφὰν μάχην καὶ ἐναντίωσιν  
 αὐτῶν οὕτως ἀναίσχυντον οὖσαν παραμυθῆσεται, τὸ 'κάθου Ps. cx. [cix].  
 30 ἐκ δεξιῶν μου,' καὶ τὸ 'ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης' LXX.] 1.  
 τοῦ θεοῦ; τὸ γὰρ δεξιὸν οὐ τὴν κάτω χώραν δηλοῖ (ὥς ὁ Heb. i. 3.

<sup>1</sup> om. τῷ μ ν (in v additur supra lin. manu prima). <sup>2</sup> ἀπεριγράπ-  
 των V. <sup>3</sup> διανοίας μ 'trium scriptura.' φαντασίας 'trium scr.'  
<sup>4</sup> σιωπήσωμεν 'tres codd.' <sup>5</sup> txt. S μ ν 'sic duo codices MSS.' ἐνεργείας ο V 'quatuor alii' (m defect.).

τούτων λόγος), ἀλλὰ τὴν πρὸς τὸ ἴσον σχέσιν, οὐ σωματικῶς τοῦ δεξιοῦ λαμβανομένου, (οὕτω γὰρ ἂν τι καὶ σκαῖον ἐπὶ τοῦ Θεοῦ εἴη) ἀλλ' ἐκ τῶν τιμῶν τῆς <sup>1</sup>προσεδρείας ὀνομάτων τὸ μεγαλοπρεπὲς τῆς περὶ τὸν Υἱὸν τιμῆς παριστῶντος τοῦ λόγου. <sup>2</sup>Λειπόμενον τοίνυν αὐτοὺς τὸ τῆς 5 ἀξίας ὑποδεῆς διὰ τῆς φωνῆς ταύτης δηλοῦσθαι λέγειν. μαρνανέτωσαν τοίνυν ὅτι 'Χριστὸς Θεοῦ Δύναμις καὶ Θεοῦ Σοφία,' καὶ ὅτι 'Εἰκὼν <sup>3</sup>τοῦ Θεοῦ τοῦ ἀοράτου' καὶ 'Ἀπαύγασμα τῆς δόξης,' καὶ ὅτι 'τοῦτον ὁ Πατὴρ ἐσφράγισεν ὁ Θεός,' ὅλον αὐτῷ ἑαυτὸν ἐντυπώσας. ταύτας τοίνυν καὶ ὅσαι 10 ταύταις συγγενεῖς κατὰ πᾶσάν εἰσι τὴν <sup>4</sup>Γραφὴν μαρτυρίαί, πότερον ταπεινωτικὰς εἶναι <sup>5</sup>φάμεν, ἢ ὥσπερ τινὰς ἀναρρήσεις τὸ μεγαλοπρεπὲς τοῦ Μονογενοῦς καὶ τὸ πρὸς τὸν Πατέρα ἴσον τῆς δόξης ἀνακηρύττειν; ἀκούετωσαν δὲ καὶ αὐτοῦ τοῦ Κυρίου σαφῶς ὁμότιμοι ἑαυτοῦ τὴν δόξαν τῷ 15 Πατρὶ παριστῶντος ἐν τῷ λέγειν· 'ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα,' καὶ πάλιν· 'ὅταν ἔλθῃ ὁ Υἱὸς ἐν τῇ δόξῃ τοῦ Πατρός,' καὶ τὸ 'ἵνα τιμῶσι τὸν Υἱόν, καθὼς τιμῶσι τὸν Πατέρα,' καὶ τὸ 'ἐθεασάμεθα τὴν δόξαν αὐτοῦ, <sup>6</sup>δόξαν ὡς Μονογενοῦς παρὰ Πατρός,' <sup>7</sup>καὶ τὸ '<sup>8</sup>ὁ Μονογενὴς <sup>9</sup>Θεὸς 20 ὁ ὢν <sup>10</sup>εἰς τὸν κόλπον τοῦ Πατρός,' ὧν μηδὲν ὑπολογισάμενοι

<sup>1</sup> txt S μ' uno tantum cod' προσεδρείας ο V v 'in aliis codd.' <sup>2</sup> λείπεται C (sed cf cap xxvii § 65). <sup>3</sup> txt μ ο V v (m defect). om. τοῦ Ben. <sup>4</sup> hic iterum incipit m. <sup>5</sup> φάμεν ο 'duo codd' MSS' <sup>6</sup> om δόξαν ο V v. <sup>7</sup> om. καὶ τὸ . . . πατρός V. <sup>8</sup> ὁ μονογενὴς θεός 'haec desunt in uno cod. MS. S=ὁ μονογενὴς θεοῦ ὁ ὢν ἐκ τοῦ κόλπου. <sup>9</sup> υἱὸς ο <sup>10</sup> ἐν τοῖς κόλποις 'codd. duo.' ἐν τῷ κόλπῳ μ ν 'alius.'

15. 10. ὅλον αὐτῷ ἑαυτὸν ἐντυπώσας. This interpretation of ἐσφράγισεν in St. John vi. 27 is omitted by Suicer; and the connexion between σφραγίς and εἰκὼν (or τύπος) should be remembered in such a passage as Eph i. 13. St. Basil calls our Lord ἡ ἰσότης σφραγίς of the Father, below, § 64. St. Athanasius refers to this meaning of the seal in Epist i ad Serap § 23 ἡ δὲ σφραγίς τὴν μορφήν Χριστοῦ τοῦ σφραγίζοντος ἔχει, καὶ ταύτης οἱ σφραγιζόμενοι μετέχουσι, μορφούμενοι κατ' αὐτήν, λέγοντος τοῦ ἀποστόλου· τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρισ οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν (Gal iv. 19). οὕτω δὲ σφραγιζόμενοι εἰκύτως καὶ κοινωνοὶ θείας φύσεως γινόμεθα, ὡς εἶπεν ὁ Πέτρος (2 Pet. i 4), καὶ οὕτω μετέχει πάσα ἡ κτίσις τοῦ Λόγου ἐν τῷ Πνεύματι.

1 Cor i 24  
T III p 12  
Col i 15  
Heb i 3  
John vi 27

John xiv 9.  
Mark viii 38  
John v 23  
John i 14.  
John i 18

τὴν τοῖς ἐχθοροῖς ἀφωρισμένην χώραν τῷ Υἱῷ προστιθέασι.  
 κόλπος μὲν γὰρ πατρικὸς Υἱῷ καθέδρα πρέπουσα, ἣ δὲ τοῦ  
 ὑποποδίου χώρα τοῖς <sup>1</sup>ἐπιδεομένοις τῆς <sup>2</sup>ὑποπτώσεως. ἡμεῖς Ps. cx. [cix.  
LXX.] 1.  
 μὲν οὖν ἐφ' ἕτερα τὴν ὁρμὴν ἔχοντες παρατρεχόντως τῶν  
 5 μαρτυριῶν ἐφηψάμεθα· ἔξεστι δὲ σοὶ κατὰ σχολὴν συναγα-  
 γόντι τὰς ἀποδείξεις τὸ τῆς δόξης ὕψος καὶ τὸ τῆς δυνάμεως  
 ὑπερέχον τοῦ Μονογενοῦς κατιδεῖν. καίτοι εὐγνώμονι ἀκροατῇ  
 οὐδὲ ταῦτα μικρά, εἰ μὴ τις σαρκικῶς καὶ ταπεινῶς ἐξακούοι  
 τοῦ δεξιῦ καὶ τοῦ κόλπου, ὥστε τόπῳ τε τὸν Θεὸν περι-  
 10 γράφειν, καὶ ἀναπλάττειν σχῆμα καὶ τύπον καὶ <sup>3</sup>θέσιν  
 σωματικὴν, ἃ παραπολὺ τῆς ἐννοίας τοῦ ἀπλοῦ καὶ ἀπείρου  
 καὶ ἀσώματου διώρισται· πλήν γε δὴ ὅτι τὸ τῆς ἐννοίας  
 αὐτοῦ ταπεινὸν ἐπὶ τε Πατρὸς καὶ Υἱοῦ παραπλήσιον, ὥστε  
 οὐ καθαιρεῖ τοῦ Υἱοῦ τὴν ἀξίαν, ἀλλὰ προσλαμβάνει τὸ  
 15 κρίμα τῆς εἰς τὸν Θεὸν βλασφημίας ὃ τὰ τοιαῦτα διεξιῶν.  
 ἐν οἷς γὰρ ἂν κατατολήσῃ τοῦ Υἱοῦ, ταῦτα ἀνάγκη αὐτῷ  
 μετατιθεῖναι πρὸς τὸν Πατέρα. ὁ γὰρ τῷ Πατρὶ τὴν ἄνω  
 χώραν εἰς προεδρίαν <sup>4</sup>ἀποδιδούς, τὸν δὲ Μονογενῆ Υἱὸν  
 ὑποκαθῆσθαι λέγων, πάντα ἀκολουθοῦντα ἔξει τὰ σωματικὰ  
 20 συμπτώματα τῷ ἑαυτοῦ ἀναπλασμῷ. εἰ δὲ ταῦτα οἰνο-  
 πλήκτων καὶ ἐκ φρενίτιδος παραφόρων τὸν νοῦν τὰ φαντά-  
 σματα, πῶς εὐσεβεῖς τὸν τῇ φύσει, τῇ δόξῃ, τῷ ἀξιώματι  
 συνημμένον μὴ μετὰ Πατρός προσκυνεῖν καὶ δοξάζειν τοὺς  
 παρ' αὐτοῦ διδαχθέντας, ὅτι 'ὁ μὴ τιμῶν τὸν Υἱὸν οὐ τιμᾷ John v. 23.  
 25 τὸν Πατέρα;' τί γὰρ καὶ φήσομεν; <sup>5</sup>τίνα ἔξομεν <sup>6</sup>δικαίαν

<sup>1</sup> ὑποδεομένοις ο. δεομένοις V. <sup>2</sup> μ in margine glossa: ἐν ἄλλοις ὑπο-  
 στάσεως. <sup>3</sup> σχέσιν μ. <sup>4</sup> διδούς μ. <sup>5</sup> ἢ τίνα ο. <sup>6</sup> om. δικαίαν V.

9. τοῦ κόλπου . . . περιγράφειν. In the Liturgy of St. Mark at the  
 beginning of the Invocation we have ἐκ τῶν ἀπεριγράπτων κόλπων.

23. συνημμένον. This was admitted in equivalent words by the  
 Macrostich, § ix πεπιστεύκαμεν γὰρ ἀμεσιτέυτως αὐτοῖς (sc. the Father  
 and the Son) καὶ ἀδιστάτως ἀλλήλοις ἐπισυνῆφθαι, καὶ ἀχωρίστους  
 ὑπάρχειν ἑαυτῶν, ὅλου τοῦ Πατρὸς ἐνσπτερνισμένου τὸν Υἱόν, ὅλου δὲ τοῦ  
 Υἱοῦ ἐξηρτημένου καὶ προσπεφυκὸτος τῷ Πατρὶ, καὶ μόνον τοῖς πατράσι  
 κόλποις ἀναπανομένου διηλεκτῶς . . . ἐν ὁμολογοῦμεν τῆς Θεότητος ἀξίωμα.

ἀπολογίαν ἐπὶ τοῦ φοβεροῦ καὶ κοινου τοῦ κτίσεως πάσης  
 Matt xvi 27 δικαστηρίου, εἰ τοῦ Κυρίου σαφῶς ἐπαγγελλομένου ἥξειν  
 ἐν τῇ δόξῃ τοῦ Πατρὸς, καὶ Στεφάνου θεασαμένου <sup>1</sup> Ἰησοῦν  
 Lucs vii 55. ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, <sup>2</sup> καὶ Παύλου ἐν Πνεύματι  
 Rom viii 34. διαμαρτυρομένου περὶ Χριστοῦ, ὅτι 'ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ,' <sup>5</sup>  
 Ps lx (cix 1.XX) ι. καὶ τοῦ Πατρὸς λέγοντος· 'κάθου ἐκ δεξιῶν μου,' καὶ τοῦ  
 Heb viii. ι. ἁγίου Πνεύματος μαρτυροῦντος, ὅτι 'ἐκάθισεν ἐν δεξιᾷ τῆς  
 ἀπὸ τῆς πρὸς τὸ ἴσον σχέσεως ἐπὶ τὸ κάτω <sup>3</sup> καταβιβάζομεν;  
 οἶμαι γὰρ τὴν μὲν στάσιν καὶ τὴν καθίδρυσιν τὸ πάγιον τῆς 10  
 φύσεως καὶ πάντῃ στάσιμον ὑποφαίνειν, καθὼ καὶ ὁ Βαροῦχ  
 τὸ ἀκίνητον καὶ ἀμετάθετον τῆς τοῦ Θεοῦ διεξαγωγῆς  
 ἔνδεικνύμενος ἔφη τὸ 'σὺ καθήμενος <sup>4</sup> εἰς τὸν αἰῶνα, καὶ  
 ἡμεῖς ἀπολλύμενοι <sup>5</sup> εἰς τὸν αἰῶνα,' τὴν δεξιὰν δὲ χώραν  
 1. III. p 14. δηλοῦν τὸ τῆς ἀξίας ὁμότιμον. πῶς οὖν οὐ τολμηρὸν τῆς 15  
 Bar. iii 3. κατὰ τὴν δοξολογίαν κοινωνίας ἀποστερεῖν <sup>6</sup> τὸν Υἱὸν ὡς ἐν  
 ἐλάττωι χώρα τιμῆς τετάχθαι ἄξιον;

Πρὸς τοὺς λέγοντας μὴ ἀρμόζειν ἐπὶ <sup>7</sup> Υἱοῦ λέγεσθαι  
 τὸ 'μεθ' οὗ,' ἀλλὰ τὸ 'δι' οὗ.'

#### ΚΕΦΑΛΑΙΟΝ Ζ'.

20

16. Ἀλλὰ τὸ 'μετ' αὐτοῦ' λέγειν φασὶν ἀπεξενωμένον παν-  
 τελῶς καὶ ἀσύνηθες, τὸ δὲ 'δι' αὐτοῦ' τῷ τε λόγῳ τῆς Γραφῆς  
 οἰκειότατον καὶ ἐν τῇ χρήσει τῆς ἀδελφότητος τετριμμένον.  
 τί οὖν ἡμεῖς πρὸς ταῦτα; ὅτι μακάρια τὰ ὦτα τὰ μὴ ἀκού-

<sup>1</sup> add. τὸν ο. <sup>2</sup> transp. καὶ παύλου . . . θεοῦ, and καὶ τοῦ πατρὸς  
 . . . μον μ. <sup>3</sup> καταβιβάζομεν 'tres codd.' <sup>4</sup> om. εἰς m. <sup>5</sup> om.  
 εἰς m μ ν. <sup>6</sup> om τὸν υἱὸν m μ ο ν 'e Reg. secundo addidimus' <sup>7</sup> θὺ  
 (sic) μ.

2 εἰ τοῦ Κυρίου σαφῶς ἐπαγγελλομένου ἥξειν St Basil has arranged  
 these five testimonies in an order which carries the reader from the  
 future second Coming, through the present Session at the Right Hand,  
 back to the Ascension in the past.



σαντα ὑμῶν καὶ <sup>1</sup> καρδαίαι ὅσαι ἄθρωποι <sup>2</sup> ἀπὸ τῶν ὑμετέρων  
 λόγων <sup>3</sup> διεφυλάχθησαν. ἀλλ' ὑμῖν λέγω τοῖς φιλοχρίστοις,  
 ὅτι ἀμφοτέρας οἶδεν ἡ Ἐκκλησία τὰς χρήσεις, καὶ οὐδετέραν  
 αὐτῶν παραιτεῖται ὡς ἀναιρετικὴν <sup>4</sup> τῆς ἐτέρας. ὅταν μὲν  
 5 γὰρ τὸ <sup>5</sup> μεγαλεῖον τῆς φύσεως τοῦ Μονογενοῦς καὶ τὴν τῆς  
 ἀξίας ὑπεροχὴν θεωρῶμεν, 'μετὰ Πατρὸς' εἶναι <sup>6</sup> αὐτῷ τὴν  
 δόξαν μαρτυροῦμεν, ὅταν δὲ τὴν εἰς ἡμᾶς χορηγίαν τῶν Gal iii 5  
 ἀγαθῶν ἐννοήσωμεν ἢ τὴν ἡμῶν αὐτῶν προσαγωγὴν καὶ 1 Pet iv 11  
 οἰκείωσιν πρὸς <sup>7</sup> τὸν Θεόν, 'δι' αὐτοῦ' καὶ 'ἐν αὐτῷ' ἐνε- Eph ii. 18,  
 10 γείσθαι ἡμῖν τὴν χάριν ταύτην ὁμολογοῦμεν. ὥστε <sup>8</sup> ἡ μὲν 19 Cf § 17  
 ἰδία τῶν δοξολογούντων ἐστὶν ἡ 'μεθ' οὐ', ἡ δὲ 'δι' οὐ' τῶν  
 εὐχαριστούντων ἐξαίρετος. ψεῦδος δὲ κἀκεῖνο ὅτι ἡ 'μεθ'  
 οὐ' φωνὴ τῆς τῶν εὐλαβῶν χρήσεως ἀπεξένωται. ὅσοι Cf the evi-  
 γὰρ δι' εὐστάθειαν τρόπων τὸ τῆς ἀρχαιότητος σεμνὸν τοῦ dence as to  
 15 καινοπρεποῦς προετίμησαν καὶ ἀπαραιοίητον τῶν πατέρων sὺν τῷ πνι-  
 διεφύλαξαν τὴν παράδοσιν, κατὰ τε χώραν καὶ πόλιν ταύτῃ ματι in ch.  
 κέχρηνται τῇ φωνῇ· οἱ δὲ διακορεῖς τῶν συνήθων καὶ τῶν xxix §§ 71-75.  
 παλαιῶν ὡς ἐώλων κατεπαιρόμενοι, οὗτοί εἰσιν οἱ τὰς νεω-  
 τεροποιίας παραδεχόμενοι, ὥσπερ ἐπὶ τῆς ἐσθῆτος οἱ φιλό-  
 20 κοσμοὶ τὴν ἐξηλλαγμένην ἀεὶ τῆς κοινῆς προτιμῶντες. ἴδοις  
 ἂν οὖν τῶν μὲν ἀγροίκων ἔτι καὶ νῦν ἀρχαιοτρόπου τὴν  
 φωνήν, τῶν δὲ ἐντέχνων τούτων καὶ ταῖς λογομαχίαις  
<sup>9</sup> ἐντετριμμένων ἐκ τῆς νέας σοφίας κεκαυτηριασμένα τὰ  
 ῥήματα. <sup>10</sup> ἂ ἔλεγον τοίνυν οἱ πατέρες ἡμῶν, καὶ ἡμεῖς λέγο-  
 25 μεν, ὅτι ἡ δόξα κοινὴ Πατρὶ καὶ Υἱῷ· διὸ 'μετὰ τοῦ νιού'  
 τὴν δοξολογίαν προσάγομεν τῷ Πατρί. ἀλλ' οὐ τοῦτο ἡμῖν  
 ἐξαρκεῖ, ὅτι πατέρων ἢ παράδοσις. κἀκεῖνοι γὰρ τῷ βουλή-  
 ματι τῆς Γραφῆς ἠκολούθησαν, ἐκ τῶν μαρτυριῶν, ἃς μικρῶ § 15  
 πρόσθεν ὑμῖν ἐκ τῆς Γραφῆς παρεθέμεθα, τὰς ἀρχὰς λα-

<sup>1</sup> αἱ καρδαίαι ο. <sup>2</sup> om ἀπὸ μ 'deest in nonnullis codd.' in v suspicatur.  
<sup>3</sup> ἐφυλάχθησαν μ. <sup>4</sup> om τῆς μ. <sup>5</sup> τέλειον μ ν 'duo codd. MSS.' (et  
 v habet in marg. a man pr. καὶ μεγαλεῖον). <sup>6</sup> αὐτοῦ m. <sup>7</sup> om.  
 τὸν V 'additus ex vett libr articulus.' <sup>8</sup> ἡμῖν μ <sup>9</sup> ἐντεθραμ-  
 μένων μ. <sup>10</sup> txt μ ν 'in tribus.' om. & m V 'deest in duobus codd.'  
 ὕπερο

βύντες. τὸ γὰρ Ἀπαύγασμα μετὰ τῆς Δόξης νοεῖται καὶ ἡ Εἰκὼν μετὰ τοῦ Ἀρχετύπου καὶ ὁ Υἱὸς πάντως σὺν τῷ Πατρὶ, οὐδὲ τῆς τῶν ὀνομάτων ἀκολουθίας, μήτιγε τῆς τῶν πραγμάτων φύσεως, <sup>2</sup> τὸν χωρισμὸν δεχομένης.

1 III p 14 Ποσαχῶς τὸ 'δι' οὗ' καὶ ἐπὶ <sup>3</sup> ποίας ἐννοίας ἀρμοδιῶ- 5  
τερον τὸ 'μεθ' οὗ.' ἐν ᾧ καὶ ἐξήγησις πῶς ἐντολὴν  
<sup>4</sup> λαμβάνει ὁ Υἱὸς καὶ πῶς ἀποστέλλεται.

#### ΚΕΦΑΛΑΙΟΝ Η'.

17. "Ὅταν οὖν ὁ Ἀπόστολος εὐχαριστῇ τῷ Θεῷ 'διὰ Ἰησοῦ Χριστοῦ,' καὶ πάλιν 'δι' αὐτοῦ' λέγῃ τὴν χάριν 10  
Rom 1 8, 5 ἐλληφέναι καὶ τὴν ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι  
Rom 2 τὸις ἔθνεσιν, ἡ καὶ 'δι' αὐτοῦ' τὴν προσαγωγὴν ἐσχηκέναι  
εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα, τὰς  
εἰς ἡμᾶς εὐεργεσίας αὐτοῦ παρίστησι, νῦν μὲν ἀπὸ Πατρὸς  
εἰς ἡμᾶς τῶν ἀγαθῶν τὴν χάριν διαβιβάζοντος, νῦν δὲ ἡμᾶς 15  
δι' αὐτοῦ προσάγοντος τῷ Πατρὶ. ἐν μὲν γὰρ τῷ λέγειν  
'δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν,' τὴν <sup>5</sup> ἐκείθεν τῶν  
ἀγαθῶν χορηγίαν ἐμφαίνει, ἐν δὲ τῷ λέγειν 'δι' οὗ τὴν

<sup>1</sup> om τῷ m <sup>2</sup> τὸ χωριστὸν V. <sup>3</sup> ποίας ἐννοίας C o v. ποίαν ἐννοίαν 'unus ex Regis.' <sup>4</sup> παραλαμβάνει μ ν (in titularum conspectu λαμβάνει). (In m titulus dividitur, ποσαχῶς . . . datur capiti ὁ, et capitis ἡ, a διὰ τοῦτο . . . incipientis, titulus est ἐξηγήσεις πῶς κ τ λ. 'hic (sc. a διὰ τοῦτο) incipit caput octavum in Reg terlio et Colb')  
<sup>5</sup> τῶν ἐκείθεν V.

18 1. τὸ γὰρ Ἀπαύγασμα κ τ λ. Cf. St Athan Ep 11. ad Seiap § 2 εἰ πηγὴ καὶ φῶς καὶ Πατὴρ ἐστὶν ὁ Θεός, οὐ θέμις εἰπεῖν οὔτε τὴν πηγὴν ξηρὰν οὔτε τὸ φῶς χωρὶς αὐγῆς οὔτε τὸν Θεὸν χωρὶς Λόγου, ἵνα μὴ ἀσοφος καὶ ἄλογος καὶ ἀφεγγής ᾖ ὁ Θεός. . . φῶς ἐστὶν ὁ Πατὴρ, ἀπαύγασμα ὁ Υἱὸς καὶ φῶς ἀληθινόν. . . καὶ ὅλας οὐδὲν ἐστὶν ὧν ἔχει ὁ Πατὴρ, ὃ μὴ τοῦ Υἱοῦ ἐστι διὰ τοῦτο γὰρ ὁ Υἱὸς ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν τῷ Υἱῷ, (John 11v. 10) ἐπειδὴ τὰ τοῦ Πατρὸς ταῦτα ἐν τῷ Υἱῷ ἐστι καὶ πάλιν ταῦτα ἐν τῷ Πατρὶ νοεῖται: and again in Or 11 c Anan. § 42 δεῖ γὰρ τὸ φῶς εἶναι μετὰ τῆς αὐγῆς, καὶ τὸ ἀπαύγασμα συνορᾶσθαι μετὰ τοῦ ἰδίου φωτός.



προσαγωγὴν ἐσχήκαμεν, τὴν ἡμετέραν πρόσληψιν καὶ οἰκείωσιν διὰ Χριστοῦ πρὸς τὸν Θεὸν <sup>1</sup> γινομένην παρίστησιν. <sup>2</sup> ἅρ' οὖν ἡ ὁμολογία τῆς ἐνεργουμένης παρ' αὐτοῦ <sup>3</sup> πρὸς ἡμᾶς χάριτος ὑφαίρεσις ἐστὶ τῆς δόξης; ἡ μᾶλλον Cf. ch. xxiii. § 54.  
<sup>4</sup> εἰπεῖν ἀληθέστερον ὅτι πρέπουσα δοξολογίας ὑπόθεσις ἡ τῶν εὐεργετημάτων διήγησις; διὰ τοῦτο <sup>4</sup> εὖρομεν τὴν Γραφὴν οὐκ ἐξ ἑνὸς ὀνόματος <sup>5</sup> τὸν Κύριον ἡμῶν παραδιδούσαν οὐδὲ ἐκ τῶν ὅσα τῆς Θεότητος ἐστὶν αὐτοῦ μόνον καὶ τοῦ μεγέθους δηλωτικά, ἀλλὰ νῦν μὲν τοῖς τῆς φύσεως χαρακτηριστικοῖς κεραιμένην, οἶδε γὰρ 'τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα' τοῦ <sup>6</sup> Υἱοῦ, καὶ Phil. ii. 9.  
 Υἱὸν ἀληθινὸν λέγειν καὶ Μονογενῆ Θεὸν καὶ Δύναμιν Θεοῦ καὶ Σοφίαν καὶ Λόγον. <sup>7</sup> καὶ πάλιν μέντοι διὰ τὸ πολύτροπον τῆς εἰς ἡμᾶς χάριτος, ἣν διὰ τὸν πλοῦτον τῆς ἀγαθότητος κατὰ τὴν πολυποικίλον αὐτοῦ σοφίαν τοῖς δεομένοις παρέ-  
<sup>8</sup> χεται, μυρίαὺς αὐτὸν ἐτέραις προσηγορίαις ἀποσημαίνει, ποτὲ μὲν Ποιμένα λέγουσα, ποτὲ δὲ Βασιλέα, καὶ πάλιν Ἱατρόν, καὶ τὸν αὐτὸν Νυμφίον καὶ Ὁδὸν καὶ Θύραν, καὶ Πηγὴν καὶ Ἄρτον καὶ Ἀξίλην καὶ Πέτραν. ταῦτα γὰρ οὐ τὴν φύσιν παρίστησιν, ἀλλ' ὅπερ ἔφην τὸ τῆς ἐνεργείας παντοδαπὸν,  
<sup>9</sup> ἦν ἐκ τῆς περὶ τὸ ἴδιον πλάσμα εὐσπλαγχνίας κατὰ τὸ τῆς χρείας ἰδίωμα τοῖς δεομένοις παρέχεται. τοὺς μὲν γὰρ <sup>8</sup> προσπεφευγότας τῇ ἐπιστάσει αὐτοῦ καὶ τὸ <sup>9</sup> εὐμετάδοτον Cf. 1 Tim. vi 18; 2 Tim. ii 24.

<sup>1</sup> γινομένην ο V. <sup>2</sup> ἅρα m o V v. <sup>3</sup> εἰς V. <sup>4</sup> εὖρομεν ἂν v. <sup>5</sup> τὸ ὁ κύριος m. <sup>6</sup> Ἰησοῦ m V. quod est Filius et Filius genuinus Dei Unigenitus Qui (est) e sinu Patris Sui S. <sup>7</sup> πάλαι μέντοι m. <sup>8</sup> προσφεύγοντας μ v 'codd. nonnulli.' <sup>9</sup> εὐμετάδοτον R<sub>2</sub> V. eos qui ad Illum confugiunt, et Illi consentiant in iis quae iussi sunt observare, et perfectionem amoris sui erga veritatem Illius ostendunt, oves Suas appellavit S.

17. 10. Υἱοῦ. That St. Basil refers to the name of Son, and not to the Ἰησοῦ of m and V, is clear from Ep. 210, § 4 εἰδέναι δέ, ὅτι ἔστι τὸ ὄνομα τοῦ Χριστοῦ τὸ ὑπὲρ πᾶν ὄνομα, αὐτὸ τὸ καλεῖσθαι αὐτὸν Υἱὸν τοῦ Θεοῦ.

15. ποτὲ μὲν Ποιμένα. In the second Antiochene Creed, known as the Creed of the Dedication (A.D. 341) many names are given to the Son, σοφίαν, ζωὴν, φῶς ἀληθινόν, ὁδὸν ἀληθείας, ἀνάστασιν, ποιμένα, θύραν. See Bright's Hist., pp. 47, 48.

22. καὶ τὸ εὐμετάδοτον, κ.τ.λ. The Ben. Ed. tries to solve the dif-

John x. 4, 11 δι' ἀνεξικακίας κατωρθωκότας πρόβατα λέγει, καὶ Ποιμὴν εἶναι τῶν τοιούτων ὁμολογεῖ τῶν κατακουόντων αὐτοῦ τῆς φωνῆς καὶ μὴ προσεχόντων διδασκαίς ξενιζούσαις. 'τὰ γὰρ John x. 27 ἐμὰ πρόβατα,' φησί, 'τῆς ἐμῆς φωνῆς ἀκούει.' Βασιλεὺς 7 III p 15 δὲ τῶν ὑπεραναβεβηκότων ἤδη καὶ τῆς ἐννόμου δεομένων 5 John x 7. <sup>1</sup> ἐπιστασίας. καὶ Θύρα δὲ τῷ ἐπὶ τὰς σπουδαίας πράξεις διὰ τῆς ὀρθότητος τῶν προσταγμάτων <sup>2</sup> ἐξάγειν καὶ <sup>3</sup> πάλιν ἀσφαλῶς αἰλίζειν τοὺς ἐπὶ τὸ τῆς γνώσεως ἀγαθὸν διὰ τῆς εἰς αὐτὸν πίστεως καταφεύγοντας, <sup>4</sup> ὅθεν 'δὲ ἐμοῦ ἂν τις John x 9. εἰσέλθῃ, <sup>5</sup> καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομῇ 10 Matt vii. 24, xvi 18 εὐρήσει.' Πέτρα δὲ διὰ τὸ ἰσχυρὸν καὶ ἄσειστον καὶ ἐρύ-

<sup>1</sup> βασιλείας R<sub>3</sub> μ ν. <sup>2</sup> διεξάγειν μ. <sup>3</sup> om. πάλιν m. <sup>4</sup> κατὰ τὸ m. <sup>5</sup> add σωθήσεται m.

ficult question of the meaning of this passage by changing the εὐμετάβολον of R<sub>2</sub> into ἀμετάβολον, and translating it, *qui per patientiam animam immutabilem praebeuerunt*. The reading of R<sub>2</sub> may be translated, *who have corrected their fickleness by endurance of ill*; cf § 35 ἀοργησίας καὶ ταπεινοφροσύνης καὶ μακροθυμίας, and τὸ ἀόργητον, τὸ ἀνεξίκακον, τὸ φιληδονίας ἀρρύπτων, τὸ ἀφιλάργυρον τοῦ τρόπου, which are his marks of the Gospel character. In Ep 244 he speaks of τὸ εὐμετάβολον τοῦ τρόπου in reference to the varying faiths of Eustathius. The text which has the best support of MSS, may be translated, *who have perfected their readiness to distribute by endurance of ill*. The Syriac paraphrase does not give any equivalent for δι' ἀνεξικακίας, and seems to render τὸ εὐμετάδοτον by *amoris sui*. The clause τοὺς προσπεφενγότας τῇ ἐπιστάσει αὐτοῦ seems to be parallel to τῶν κατακουόντων αὐτοῦ τῆς φωνῆς, and τὸ εὐμετάδοτον δι' ἀνεξικακίας κατωρθωκότας τὸ μὴ προσεχόντων διδασκαίς ξενιζούσαις. Much of this section is similar to Origen's words on the names of our Lord. He speaks of 'sheep' as applicable to christians only when in a very imperfect state, as if he remembered only St. Luke xv. 4, and not St. John x 14: φιλάνθρωπος δὲ ὢν, καὶ τὴν ὕψος ποτὲ ἐπὶ τὸ βέλτιον ἀποδεχόμενος τῶν ψυχῶν ῥοπήν, τῶν ἐπὶ τὸν Λόγον μὴ σπενδόντων, ἀλλὰ δίκην προβάτων, οὐκ ἐξητασμένον ἀλλὰ ἄλογον τὸ ἥμερον καὶ πρᾶον ἔχόντων, ποιμὴν γίνεται . . . ποιμανόμενοι ὑπὸ Χριστοῦ διὰ τὸ σφῶν αὐτῶν, ὡς προειρήκαμεν, πρᾶον μὲν καὶ εὐσταθές, ἀλογώτερον δέ. This is consistent with his words at the end of the same section: καὶ μακάριοί γε, ὅσοι δεόμενοι τοῦ Υἱοῦ τοῦ Θεοῦ τοιοῦτοι γεγόνασιν, ὡς μηκέτι αὐτοῦ χρήζειν ἱατροῦ τοὺς κακῶς ἔχοντας θεραπεύοντος, μηδὲ ποιμένος, μηδὲ ἀπολυτρώσεως, ἀλλὰ σοφίας, καὶ λόγου, καὶ δικαιοσύνης ἣ εἴ τι ἄλλο τοῖς διὰ τελειότητα χωρεῖν αὐτοῦ τὰ κάλλιστα δυναμένοις.

ματος παντὸς ἀρραγέστερον εἶναι φυλακτήριον τοῖς πιστοῖς.  
 ἐν τούτοις <sup>1</sup> τὸ 'δὲ' αὐτοῦ' τὴν χρήσιν <sup>2</sup> ἀρμοδιωτάτην καὶ  
 εὖσημον ἀποδίδωσιν, ὅταν ὡς Θύρα <sup>3</sup> καὶ ὡς 'Ὀδὸς λέγῃται. John xiv. 6.  
 ὡς μέντοι Θεὸς καὶ Υἱὸς 'μετὰ Πατρός' καὶ 'σὺν Πατρὶ'  
 5 τὴν <sup>4</sup> δόξαν ἔχει, ὅτι 'ἐν τῷ ὀνόματι' Ἰησοῦ πᾶν γόνυ κάμψει  
 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα  
 ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ  
 Πατρός.' διόπερ ἀμφοτέrais κεχρήμεθα ταῖς φωναῖς, τῇ Phil. ii. 10.  
 μὲν τὴν οἰκίαν αὐτοῦ ἀξίαν, τῇ δὲ τὴν χάριν τὴν πρὸς ἡμᾶς 11.  
 10 διαγγέλλοντες.

18. 'Δι' αὐτοῦ' γὰρ πᾶσα <sup>5</sup> βοήθεια τῶν ψυχῶν, καὶ καθ'  
 ἕκαστον εἶδος ἐπιμελείας ἰδιάζουσά τις <sup>6</sup> προσηγορία ἐπινε- Eph. v. 27.  
 νόηται. ὅταν μὲν γὰρ τὴν ἁμωμον ψυχὴν, τὴν μὴ ἔχουσαν  
 σπῖλον ἢ ῥυτίδα ὡς ἀγνὴν παρθένου ἑαυτῷ παραστήσῃται,  
 15 Νυμφίος προσαγορεύεται, ὅταν δὲ κεκακωμένην ὑπὸ τῶν  
 πονηρῶν πληγῶν τοῦ διαβύλου λάβῃ, βαρέως <sup>7</sup> ἐνασθενού-  
 σαν ταῖς ἁμαρτίαις αὐτὴν ἐξιώμενος, Ἰατρὸς ὀνομάζεται.  
<sup>8</sup> ἄρ' οὖν αἱ τοιαῦται ἡμῶν ἐπιμέλειαι εἰς τὸ ταπεινὸν τοὺς  
<sup>9</sup> λογισμοὺς κατάγουσιν; ἢ τὸ ἐναντίον <sup>10</sup> ἐκπλήξῃ τῆς με- Tit. iii. 4.  
 20 γάλης <sup>11</sup> δυνάμεως ὁμοῦ καὶ φιλανθρωπίας τοῦ σώζοντος  
 ἐμποιοῦσιν, ὅτι καὶ ἠνέσχετο συμπαθεῖν ταῖς ἀσθενείαις  
 ἡμῶν, καὶ <sup>12</sup> ἐδυνήθη πρὸς τὸ ἡμέτερον ἀσθενὲς καταβῆναι;  
 οὐ γὰρ τοσοῦτον οὐρανὸς καὶ γῆ καὶ τὰ μεγέθη τῶν πελαγῶν  
 καὶ τὰ ἐν ὕδασι διαιτώμενα καὶ τὰ χερσαῖα τῶν ζώων καὶ  
 25 <sup>13</sup> τὰ φυτὰ καὶ ἀστέρες καὶ ἄηρ καὶ ὧραι <sup>14</sup> καὶ ἡ ποικίλη τοῦ  
 παντὸς διακόσμησις τὸ ὑπερέχον τῆς ἰσχύος συνίστησιν, Cf. St. Ath.  
 ὅσον τὸ δυνηθῆναι τὸν Θεὸν τὸν ἀχώρητον ἀπαθῶς διὰ de Inc. liv.  
 ἀπαθείᾳ. ἐν τῇ ἑαυτοῦ  
<sup>1</sup> om. τὸ μ. <sup>2</sup> ἀρμονιωτάτην V. <sup>3</sup> add. καὶ ὡς ποιμὴν ο.  
<sup>4</sup> δοξολογίαν μ ο<sup>b</sup>. <sup>5</sup> ἡ βοήθεια ο. <sup>6</sup> add. καὶ μ μ ο V (in μ πο-  
 tatur quasi supervacua). <sup>7</sup> ἐνασθενήσασαν m. <sup>8</sup> ἀρα m ο.  
<sup>9</sup> λόγους v. <sup>10</sup> ἐκπλήξῃς m. <sup>11</sup> add. αὐτοῦ m. <sup>12</sup> ἡδυνήθη ο.  
<sup>13</sup> om. τὰ ο. <sup>14</sup> add. καὶ ἡμέραι m.

18. 23. οὐ γὰρ τοσοῦτον οὐρανός . . . Cf. Hom. in Ps. xlv. (LXX.  
 xlv.) § 5, where he uses a similar contrast, οὐ γὰρ τοσοῦτον . . . τὴν  
 δύναμιν παρίστησι τοῦ Θεοῦ Λόγου, ὅσον ἡ περὶ τὴν ἐνανθρώπησιν οἰκονομία,  
 καὶ ἡ πρὸς τὸ ταπεινὸν καὶ ἀσθενὲς τῆς ἀνθρωπότητος συγκατάβασις.

σαρκὸς συμπλακῆναι τῷ θανάτῳ, ἵνα ἡμῖν τῷ ἰδίῳ πάθῃ  
 Rom vii 37 τὴν ἀπάθειαν χαρίσῃται. καὶ λέγει δὲ ὁ Ἀπόστολος, <sup>1</sup> ὅτι  
 'ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς,'  
 Eph vi 10 οὐχὶ ταπεινῇ τινι ὑπηρεσίᾳ ἐκ τῆς τοιαύτης φωνῆς ὑπο-  
 Matt. vii 29 βάλλει, ἀλλὰ τὴν ἐν τῷ κράτει τῆς ἰσχύος ἐνεργουμένην <sup>5</sup>  
 βοήθειαν. αὐτὸς γὰρ δήσας τὸν ἰσχυρὸν διήρπασεν αὐτοῦ  
 τὰ σκεύη, ἡμᾶς, οἷς εἰς πᾶσαν ἐνέργειαν πονηρὰν <sup>2</sup> κατεκέ-  
 2 Tim ii 21 χρητο, καὶ ἐποίησε σκευὴ εὖχρηστα τῷ Δεσπότῃ <sup>3</sup> τοὺς  
 κατηρτισμένους εἰς πᾶν ἔργον ἀγαθὸν ἐκ τῆς ἐτοιμασίας  
<sup>4</sup> τοῦ ἐφ' ἡμῖν. οὕτω τὴν 'δι' αὐτοῦ' προσαγωγὴν ἐσχέ- 10  
 Col i 12, 13. καμεν πρὸς τὸν Πατέρα, μεταστάντες 'ἐκ τῆς ἐξουσίας τοῦ  
 σκότους εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν <sup>5</sup> τῷ φωτί.'  
 μὴ τοίνυν ἐκ δουλικῆς ταπεινότητος ἡναγκασμένην <sup>6</sup> ὑπηρε-  
 σίαν νοῶμεν τὴν 'διὰ Υἱοῦ' οἰκονομίαν, ἀλλὰ τὴν ἐκούσιον  
 ἐπιμέλειαν ἀγαθότητι καὶ εὐσπλαγχνίᾳ κατὰ τὸ θέλημα τοῦ <sup>15</sup>  
 Θεοῦ καὶ Πατρὸς περὶ τὸ ἴδιον πλάσμα ἐνεργουμένην. οὕτω  
 1 III. p 16 γὰρ <sup>7</sup> εὐσεβήσωμεν, <sup>8</sup> ἐν πᾶσι τοῖς ἐπιτελουμένοις καὶ τελ-  
 εῖαν αὐτῷ μαρτυροῦντες <sup>9</sup> τὴν δύναμιν καὶ οὐδαμοῦ τοῦ βου-

<sup>1</sup> om. ὅτι μ. ν. <sup>2</sup> παρεκέχρητο μ. ν. <sup>3</sup> om τοὺς V. <sup>4</sup> αὐτοῦ m  
 τῆς V. arbitrio Suo S. <sup>5</sup> om. τῷ μ <sup>6</sup> om ὑπηρεσίαν μ. <sup>7</sup> εὐ-  
 σεβήσωμεν m. <sup>8</sup> ἐν πᾶσι τοῖς ἐπιτελουμένοις sequitur οὐδαμοῦ m.  
<sup>9</sup> om. τὴν μ.

9 ἐκ τῆς ἐτοιμασίας τοῦ ἐφ' ἡμῖν This is a more carefully guarded expression than the reading of V, τῆς ἐφ' ἡμῖν. St. Basil speaks of the effects of the Fall in two ways (1) πᾶσα ἀνθρωπίνη ψυχὴ ὑπέκυψε τῷ πονηρῷ τῆς δουλείας ζυγῷ τοῦ κοινού πάντων ἐχθροῦ καὶ τὴν παρὰ τοῦ κτίσαντος αὐτὴν ἐλευθερίαν ἀφαιρεθεῖσα, αἰχμάλωτος ἤχθη διὰ τῆς ἁμαρτίας. Hom Ps xlix. (LXX. xlviii.) § 3, t. 1 p 180; but (2) ἐκάστου ἡμῶν ἐν τῷ κρυπτῷ ζυγῷ τις ἐστὶ παρὰ τοῦ κτίσαντος ἡμᾶς ἐγκατασκευασθεὶς ἐφ' οὗ τὴν φύσιν τῶν πραγμάτων δυνατόν ἐστι διακρίνεσθαι, Hom. Ps. lxi. (LXX lxi.) § 4, t. 1. p. 197. Here κατηρτισμένους ἐκ τῆς ἐτοιμασίας contains the ἡτοιμασμένον of the passage directly quoted (2 Tim. ii 21) and the κατηρτισμένα of Rom. ix 22. In his Commentary on Is. vi. 8, 'Ἰδοὺ ἐγὼ εἰμι, ἀπόστειλόν με, St. Basil says· οὐκέτι προσέθηκεν καὶ ἐγὼ πορεύσομαι. τὸ μὲν γὰρ δέξασθαι τὴν ἀποστολήν, ἐφ' ἡμῖν τὸ δὲ δυνα- μωθῆναι πρὸς τὴν πορείαν, τοῦ διδόντος τὴν χάριν ἐκ τοῦ ἐνισχύοντος Θεοῦ "Ὡστε ὁ μὲν τῆς προαιρέσεως ἦν, εἶπεν 'Ἰδοὺ ἐγὼ εἰμι, ἀπόστειλόν με· ὁ δὲ τῆς χάριτος ἦν, τῷ Κυρίῳ κατέλιπεν : t. 1 p. 518.

λήματος τοῦ πατρικοῦ <sup>1</sup> διιστῶντες. ὥσπερ οὖν καὶ ὅταν  
 ‘Οδὸς ὁ Κύριος <sup>2</sup> λέγεται, πρὸς ὑψηλοτέραν ἔννοιαν, ἀλλ’ John xiv. 6.  
 οὐχὶ πρὸς τὴν ἐκ τοῦ προχείρου λαμβανομένην ὑποφερόμεθα.  
 τὴν γὰρ εἰρμῶ καὶ τάξει διὰ τῶν ἔργων τῆς δικαιοσύνης καὶ Acts x. 35.  
2 Cor. iv. 6.  
Phil. iii. 13.  
<sup>3</sup> τοῦ φωτισμοῦ τῆς γνώσεως ἐπὶ τὸ τέλειον προκοπὴν ‘Οδὸν  
 ἐξακούομεν, αἰεὶ τοῦ πρόσω <sup>4</sup> ἐπορευόμενοι, καὶ τοῖς λειπο-  
 μένοις ἑαυτοὺς ἐπεκτείνοντες, ἕως ἂν φθάσωμεν ἐπὶ τὸ μα-  
 κάριον τέλος, τὴν <sup>5</sup> Θεοῦ κατανύξιν, ἣν ὁ Κύριος δι’ ἑαυτοῦ  
 τοῖς εἰς αὐτὸν πεπιστευκόσι χαρίζειται. ἀγαθὴ γὰρ ὄντως  
<sup>6</sup> ‘Οδός, ἀπαρεξόδευτος καὶ ἀπλανής, ὁ Κύριος ἡμῶν, πρὸς  
<sup>7</sup> τὸ ὄντως Ἀγαθόν, τὸν Πατέρα, φέρων. <sup>8</sup> ‘οὐδεὶς γὰρ ἔρ- John xiv. 6  
 χεται,’ φησί, ‘πρὸς τὸν Πατέρα εἰ μὴ δι’ ἐμοῦ.’ τοιαύτη  
 μὲν οὖν ἡ ἡμετέρα πρὸς <sup>9</sup> Θεὸν ἁνοδος ‘διὰ τοῦ Υἱοῦ.’

**19.** ‘Οποία δὲ πάλιν καὶ ἡ <sup>10</sup> παρὰ <sup>11</sup> τοῦ Πατρὸς εἰς ἡμᾶς  
<sup>12</sup> <sup>13</sup> ‘δι’ αὐτοῦ’ χορηγία τῶν ἀγαθῶν, ἐξῆς ἂν εἴη λέγειν. ὅτι  
 πάσης τῆς φύσεως τῆς ἐν τῇ κτίσει τῇ <sup>14</sup> τε <sup>15</sup> ὁρωμένη ταύτῃ  
 καὶ τῇ νοουμένη ἐπιμελείας ἐκ τοῦ Θεοῦ πρὸς τὸ συνεχέσθαι  
 δεομένης <sup>16</sup> ὁ Δημιουργὸς Λόγος, ὁ Μονογενὴς Θεός, κατὰ τὸ  
 μέτρον τῆς ἐκάστου χρείας τὴν βοήθειαν ἐπιπέμπων, ποικίλας  
<sup>17</sup> μὲν καὶ παντοδαπὰς διὰ τὸ τῶν εὐεργετουμένων πολυειδές,  
 συμμέτρους γέ μὴν ἐκάστῳ κατὰ τὸ ἀναγκαῖον τῆς χρείας,  
 τὰς χορηγίας ἐπιμετρεῖ. <sup>18</sup> τοὺς ἐν τῷ σκότῳ τῆς ἀγνοίας  
<sup>19</sup> κατεχομένους <sup>20</sup> φωτίζει’ διὰ τοῦτο Φῶς <sup>21</sup> τὸ ἀληθινόν. John i. 9.  
<sup>22</sup> κρίνει, κατὰ τὴν τῶν ἔργων ἀξίαν ἀντιμετρῶν τὴν ἀντίδο-  
<sup>23</sup> σιν’ διὰ τοῦτο Κριτὴς <sup>24</sup> δίκαιος. ‘ὁ γὰρ Πατὴρ κρίνει 2 Tim. iv. 8  
 οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ.’ ἀνίστησιν John v. 22.  
 ἐκ τοῦ πτώματος τοὺς ἀπὸ τοῦ ὕψους τῆς ζωῆς <sup>25</sup> πρὸς ἁμαρ-  
 τίαν <sup>26</sup> ὑπολισθήσαντας’ διὰ τοῦτο Ἀνάστασις. πάντα δὲ John xi. 25  
cf. Phil. iii.  
10.

<sup>1</sup> διιστάντες μ. <sup>2</sup> add. ἡμῶν μ. <sup>3</sup> ὁρευόμενοι μ ν ‘quidam  
 codd.’ <sup>4</sup> add. τοῦ μ. <sup>5</sup> τὸν μ ο V. m habet τὸν πατέρα, τὸν  
 ὄντως ἀγαθόν ad finem Patris S. <sup>6</sup> om. οὐδεὶς . . . ἐμοῦ μ. <sup>7</sup> add.  
 τὸν ο. <sup>8</sup> περὶ ‘in omnibus fere codd. MSS.’ <sup>9</sup> om. τοῦ μ ο V.  
<sup>10</sup> add. καὶ ο. <sup>11</sup> om. τε μ. <sup>12</sup> ὁρατῇ ν. <sup>13</sup> Sermo enim  
 Unigenitus Dei est, Conditor omnium S. <sup>14</sup> add. καὶ V. <sup>15</sup> καθε-  
 ζομένους V. <sup>16</sup> φωτίζων ο. <sup>17</sup> om. τὸ μ. <sup>18</sup> κρίνει’ plerique  
 codd. MSS.’ <sup>19</sup> om. δίκαιος V. <sup>20</sup> εἰς μ. <sup>21</sup> ὀλισθήσαντας V.



ποιεῖ τῇ ἐπαφῇ τῆς δυνάμεως καὶ τῷ βουλήματι τῆς ἀγα-  
 θότητος ἐνεργῶν. ποιμαίνει, φωτίζει, τρέφει, ὀδηγεῖ, λα-  
 τρεῖ, ἀνίστησιν, οὐσιοῖ τὰ μὴ ὄντα,<sup>1</sup> τὰ κτισθέντα συνέχει.  
 οὕτω<sup>2</sup> τὰ ἐκ τοῦ Θεοῦ ἀγαθὰ 'διὰ τοῦ Υἱοῦ' πρὸς ἡμᾶς  
 ἀφικνεῖται, πλείονι τάχει τὰ καθ' ἑκαστον ἐνεργοῦντος ἢ ὥς<sup>3</sup>  
 ἂν λόγος ἐξίκοιτο. οὔτε γὰρ ἀστραπαὶ<sup>4</sup> οὔτε φωτὸς<sup>5</sup> ἐν  
 ἀέρι οὕτω ταχεῖα διαδρομή, οὐκ ὀφθαλμῶν ὀξεῖαι<sup>6</sup> ῥοπαί,  
 οὐκ αὐτοῦ τοῦ ἡμετέρου νοήματος αἱ κινήσεις, ἀλλὰ πλέον  
 τούτων ἑκαστον<sup>6</sup> τῆς θείας ἐνεργείας κατὰ τὸ τάχος λεί-  
 πεται, ἡ καθόσον τὰ νωθρότατα τῶν παρ' ἡμῖν ζώων, οὐκ<sup>10</sup>  
 ἂν εἴποιμι πτηνῶν οὐδὲ ἀνέμων ἢ τῆς τῶν οὐρανίων φορᾶς,  
 ἀλλ' αὐτοῦ τοῦ ἡμετέρου νοῦ, κατὰ τὴν<sup>7</sup> κίνησιν ὑστερεῖ.  
 Ἡεβ 1 3 τίνος γὰρ ἂν καὶ παρατάσεως δέοιτο χρονικῆς ὁ 'φέρων τὰ  
 σύμπαντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,' καὶ μὴ σωματικῶς  
 ἐνεργῶν μηδὲ<sup>8</sup> χειρουργίας εἰς τὴν δημιουργίαν ἐπιδεόμενος,<sup>15</sup>  
 ἀλλὰ βουλήματι ἀβιάστῳ ἀκολουθοῦσαν ἔχων τὴν φύσιν  
 τῶν γινομένων; ὥς<sup>9</sup> ἡ 'Ιουδίθ' 'ἐνόησας,'<sup>10</sup> φησί, 'καὶ  
 παρέστησάν σοι πάντα ὅσα ἐνόησας.' ὅμως μέντοι ἵνα μή  
 ποτε ἐκ τοῦ μεγέθους τῶν ἐνεργουμένων περισπασθῶμεν εἰς  
 τὸ φαντασθῆναι ἄναρχον εἶναι τὸν Κύριον, τί φησιν ἡ Αὐ-<sup>20</sup>  
 τοζωή; 'ἐγὼ ζῶ διὰ τὸν πατέρα,' καὶ ἡ τοῦ Θεοῦ Δύναμις  
 'οὐ δύναται<sup>11</sup> ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν,' καὶ ἡ Αὐτο-  
 τελεῆς Σοφία 'ἐντολὴν ἔλαβον τί εἴπω καὶ τί λαλήσω,' διὰ  
 πάντων τούτων πρὸς τὴν τοῦ Πατρὸς σύνεσιν ἡμᾶς ὀδηγῶν  
 καὶ τὸ θαῦμα τῶν γινομένων ἐπ' αὐτὸν ἀναφέρων, ἵνα 'δι'<sup>25</sup>

Cf. ἐν μιᾷ  
 ῥοπήν Ep 233,  
 p. 162

Judith ix, 5,  
 6 (4, 5, Vulg.)

John vi 57  
 I III p 17  
 John v 19  
 John xii 49

<sup>1</sup> om τὰ m.    <sup>2</sup> τε ἐκ θεοῦ τὰ ἀγαθὰ V    <sup>3</sup> οὐ μὲν V v.    <sup>4</sup> ἐν-  
 αερίου ο V    <sup>5</sup> txt S m ο v 'quinque' ριπαὶ (twinklings) R<sub>2</sub> V  
<sup>6</sup> κατὰ τὸ τάχος τῆς θείας ἐνεργείας m.    <sup>7</sup> add ἡμετέραν V    <sup>8</sup> χειρῶν  
 ἐργασίας ο    <sup>9</sup> om. ἡ m    <sup>10</sup> add γὰρ m.    <sup>11</sup> add φησι m

10 20 τί φησιν ἡ Αὐτοζωή; . . καὶ ἡ τοῦ Θεοῦ Δύναμις These  
 texts were used by Eunomius (Lab Apol. § 26) to support his Ano-  
 moeanism; he there writes of the Son, ὑποτεταγμένον οὐσίᾳ καὶ γνώμῃ  
 (ζῆν τε γὰρ διὰ τὸν Πατέρα καὶ μηδὲν ἀφ' ἑαυτοῦ ποιεῖν αὐτὸς ὁμολογεῖ)  
 μήτε μὴ ὁμοούσιον μηδὲ ὁμοιούσιον, ἐπεὶ περ τὸ μὲν γένεσιν καὶ μερισμῶν  
 σημαίνει τῆς οὐσίας, τὸ δὲ ἰσότητα



αὐτοῦ τὸν Πατέρα γνῶμεν. οὐ γὰρ ἐκ τῆς τῶν ἔργων  
<sup>1</sup> διαφορᾶς ὁ Πατὴρ θεωρεῖται <sup>2</sup> τῷ ἰδιάζουσιν καὶ <sup>3</sup> κατα-  
 κεχωρισμένην ἐνέργειαν ἐπιδείκνυσθαι ('ὅσα γὰρ βλέπει τὸν John v. 19  
 Πατέρα ποιοῦντα, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ,') ἀλλ' ἐκ  
<sup>5</sup> τῆς προσαγομένης αὐτῷ παρὰ τοῦ Μονογενοῦς δόξης τὸ  
 θαῦμα τῶν γινομένων καρποῦται, πρὸς τῷ μεγέθει τῶν ποιη-  
 μάτων καὶ ἐπ' αὐτῷ τῷ Ποιητῇ ἀγαλλόμενος <sup>4</sup> καὶ ὑψούμενος  
 παρὰ τῶν ἐπιγινωσκόντων αὐτὸν Πατέρα τοῦ Κυρίου ἡμῶν  
 Ἰησοῦ Χριστοῦ, 'δι' οὗ τὰ πάντα καὶ <sup>5</sup> δι' ὃν τὰ πάντα.' Heb. ii. 10.  
<sup>10</sup> διὰ τοῦτο φησιν ὁ Κύριος· 'τὰ ἐμὰ πάντα σὰ ἔστιν,' ὡς ἐπ'  
 αὐτὸν τῆς ἀρχῆς τῶν δημιουργημάτων ἀναγομένης, 'καὶ τὰ σὰ John xvii. 11  
 ἐμά,' ὡς ἐκείθεν αὐτῷ τῆς αἰτίας τοῦ δημιουργεῖν καθηκούσης,  
 οὐ <sup>6</sup> βοηθείας χρωμένῳ πρὸς τὴν ἐνέργειαν οὐδὲ ταῖς κατὰ  
 μέρος ἐπιτροπαῖς τὴν ἐκάστου ἔργου διακονίαν πιστευομένῳ,  
<sup>15</sup> λειτουργικὸν γὰρ τοῦτο <sup>7</sup> γε καὶ τῆς θείας ἁγίας παμπληθὲς  
 ἀποδόου, <sup>8</sup> ἀλλὰ πλήρης γὰρ <sup>9</sup> ὁ Λόγος τῶν πατρικῶν ἀγαθῶν,  
 τοῦ Πατρὸς ἀπολάμψας, πάντα ποιεῖ κατὰ τὴν τοῦ Γεννή-

<sup>1</sup> ald. τούτων m. <sup>2</sup> τὸ m. om. τῷ ἰδιάζουσιν . . . ἐπιδείκνυσθαι V.  
<sup>3</sup> κατακεχωρισμένην m. <sup>4</sup> om. καὶ ὑψούμενος m μ ο ν. <sup>5</sup> εἰς R<sub>2</sub> V.  
<sup>6</sup> βοηθείας μ ο V v (cf. Acts xxvii. 17). <sup>7</sup> om. γε m. <sup>8</sup> om. ἀλλὰ V.  
<sup>9</sup> pro ὁ λόγος, ο habet ὅλων, V ὅλος.

g. δι' οὗ τὰ πάντα, κ.τ.λ. These words refer to the Father: the substitution of εἰς ὃν for δι' ὃν in the second clause (in R<sub>2</sub> V) arises from the inclination to refer the sentence to τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ and so make it seem a quotation of part of the phrase in Rom. xi. 36, with τὰ πάντα inserted in the first member.

10. τὰ ἐμὰ πάντα σὰ ἔστιν, κ.τ.λ. These words are used by St. Athanasius in a far higher sense. αἰδίου τοιγαροῦν ὄντος τοῦ Πατρὸς ἀνάγκη καὶ τὸν Υἱὸν αἰδῶν εἶναι· ἃ γὰρ ἂν ἐν τῷ Πατρὶ νοήσωμεν, ταῦτα καὶ ἐν τῷ Υἱῷ εἶναι οὐκ ἀμφίβολον, λέγοντος αὐτοῦ τοῦ Κυρίου, πάντα ὅσα ἔχει ὁ Πατὴρ, ἐμά ἔστι, καὶ τὰ ἐμὰ πάντα τοῦ Πατρὸς ἔστιν (Ep. ii. ad Serap. § 2), and καὶ τὸ παράδοξον, ὥσπερ ὁ Υἱὸς λέγει· τὰ ἐμὰ τοῦ Πατρὸς ἔστιν· οὕτως τοῦ Πατρὸς ἔστι τὸ Πνεῦμα τὸ ἅγιον, ὅπερ τοῦ Υἱοῦ εἴρηται (Ep. iii. ad Serap. § 1). St. Cyril of Alexandria definitely applied the parallel passage (St. John xvi. 14, 15) to the procession of the Holy Spirit: εἰπὼν περὶ τοῦ ἁγίου Πνεύματος, πάντα ὅσα ἔχει ὁ Πατὴρ, ἐμά ἔστι· διὰ τοῦτο εἶπον ὑμῖν, ὅτι ἐκ τοῦ ἐμοῦ λήφεται (λαμβάνει), καὶ ἀναγγελεῖ ὑμῖν.

σαντος ὁμοιότητα. εἰ γὰρ κατὰ τὴν οὐσίαν ἀπαρallάκτως ἔχει, ἀπαρallάκτως ἔξει καὶ κατὰ τὴν δύναμιν. ὦν δὲ ἡ δύναμις ἴση, ἴση <sup>1</sup> που <sup>2</sup> πάντως καὶ ἡ ἐνέργεια. Χριστὸς γὰρ Θεοῦ Δύναμις καὶ Θεοῦ Σοφία. καὶ οὕτω ‘πάντα δι’ αὐτοῦ ἐγένετο,’ καὶ ‘<sup>3</sup> πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτι- <sup>5</sup> σται,’ οὐκ ὀργανικὴν τινα <sup>4</sup> οὐδὲ δουλικὴν ὑπηρεσίαν πληροῦντος, ἀλλὰ δημιουργικῶς τὸ πατρικὸν ἐπιτελοῦντος θέλημα.

John xii 49,

50

John iiv. 24,

31.

20. “Ὅταν οὖν λέγῃ· ‘ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα,’ καὶ πάλιν· ‘καθὼς εἴρηκέ μοι ὁ Πατήρ, οὕτω λαλῶ,’ καὶ ‘ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με,’ καὶ ἐτέρωθι· ‘καθὼς ἐνετείλατό μοι ὁ Πατήρ, οὕτω ποιῶ,’ οὐκ ἀπροαίρετος ὢν οὐδὲ ἀνόρητος οὐδὲ τὸ ἐκ τῶν συνημάτων ἐνδόσιμον ἀναμένων ταῖς τοιαύταις <sup>5</sup> χρῆται φωναῖς, ἀλλὰ δηλῶν τὴν οἰκείαν γνώμην ἡνωμένως καὶ <sup>15</sup> ἀδιαστάτως τοῦ Πατρὸς ἔχομένην. <sup>6</sup> ἄρα οὖν καὶ τὴν λεγομένην ‘ἐντολὴν’ <sup>7</sup> μὴ λόγον προστακτικὸν διὰ τῶν φωνητικῶν ὀργάνων ἐξαγγελλούμενον <sup>8</sup> ἐκδεχώμεθα περὶ τῶν ποιητέων <sup>9</sup> τῷ Υἱῷ ὡς ὑπηκόφ νομοθετοῦντα, ἀλλὰ θεοπρεπῶς νοώμεν θελήματος διάδοσιν οἷον τινος μορφῆς <sup>10</sup> ἔμφασιν ἐν 20

<sup>1</sup> τούτων V.<sup>2</sup> παντελῶς m<sup>3</sup> add τὰ m.<sup>4</sup> οὔτε μ ν.<sup>5</sup> κέχρηται μ ν ‘duo codd’ <sup>6</sup> ἄρα ο <sup>7</sup> om μὴ λόγον προστακτικὸν διὰ m.<sup>8</sup> ἐπιδεχώμεθα μ ν ‘unus codex’ ἐπιδεχόμεθα ‘alius’ ἐκδεχόμεθα V ‘duo alii.’<sup>9</sup> om. τῷ V.<sup>10</sup> ἐνδοσιν ‘tres codd’

2, 3 εἰ γὰρ κατὰ τὴν οὐσίαν, κ.τ.λ. St. Basil is again arguing with the Semianians from the acknowledgements made in the Creed of the Dedication (see § 15), τὴν τῆς θεότητος, οὐσίας τε καὶ δυνάμεως, καὶ βουλῆς καὶ δόξης τοῦ Πατρὸς ἀπαρallακτον εἰκόνα. He uses the phrase κατὰ τὴν οὐσίαν ἀπαρallάκτως ἔχει as the equivalent to ὁμοούσιός ἐστι. St. Athanasius shows in his letter on the decrees of the Nicene Council (§ 20) that the bishops at first used the words that ‘the Word is the true Power and Image of the Father, Like and Unvarying (ἀπαρallακτον) in all things (κατὰ πάντα) with respect to the Father’ but that finding such words were liable to Arian quibbles, they went on to say that the Son is of the Same Substance with the Father (ὁμοούσιον τῷ Πατρὶ); but see De Syn § 41 and St. Basil’s Ep. 9.

κατόπτρῳ ἐκ Πατρὸς εἰς Υἱὸν ἀχρόνως δικνουμένην. 'ὁ γὰρ John v. 20.  
 Πατὴρ ἀγαπᾷ τὸν Υἱὸν καὶ πάντα δείκνυσιν αὐτῷ,' ὥστε  
 'πάντα ὅσα ἔχει ὁ Πατὴρ' τοῦ Υἱοῦ ἐστιν, οὐ κατὰ μικρὸν John xvi. 15  
 προσγιγνώμενα, ἀλλ' ἀθρόως παρόντα. οὐ γὰρ δήπου ἐν  
 5 μὲν ἀνθρώποις ὁ τὴν τέχνην ἐκδιδάχθεις καὶ παγίαν αὐτῆς  
 διὰ τῆς χρονίας μελέτης ἔχων τὴν ἔξιν ἐνιδρυμένην δύναται  
 λοιπὸν κατὰ τοὺς ἐναποκειμένους αὐτῷ τῆς ἐπιστήμης λό-  
 γους καθ' ἑαυτὸν ἐνεργεῖν· ἡ δὲ τοῦ Θεοῦ Σοφία, ὁ Δημι-  
 ουργὸς <sup>1</sup> πάσης κτίσεως, ὁ αἰεὶ τέλειος, ὁ <sup>2</sup> ἀδιδάκτως Σοφός,  
 10 ἡ τοῦ Θεοῦ Δύναμις, 'ἐν ᾧ πάντες οἱ θησαυροὶ <sup>3</sup> τῆς σοφίας  
 καὶ τῆς γνώσεως ἀπόκρυφτοι,' τῆς κατὰ μέρος ἐπιστασίας  
 προσδίδεται τὸν τρόπον αὐτῷ καὶ τὸ μέτρον τῶν ἐνεργειῶν  
 ὀρίζουσιν. <sup>4</sup> ἥπου σύ γε καὶ παιδαγωγεῖον ἀνοίξεις ἐν τῇ  
 ματαιότητί σου τῶν λογισμῶν, <sup>5</sup> καὶ τὸν μὲν προκαθῆσθαι  
 15 ποιήσεις ἐν διδασκάλου τάξει, τὸν δὲ <sup>6</sup> παρεστάναι ἐν μαθη-  
 τοῦ ἀπειρία, εἴτα ταῖς κατὰ μικρὸν προσθήκαις τῶν διδαγ-  
 μάτων ἐκμανθάνοντα τὴν σοφίαν καὶ προβιβαζόμενον εἰς  
 τὸ τέλειον. ἐκ δὲ τούτου, ἐὰν ἄρα εἰδῆς τὸ ἐν λογισμοῖς  
 ἀκόλουθον διασώζειν, εὐρήσεις αἰεὶ μὲν τὸν Υἱὸν διδασκό-  
 20 μενον, οὐδέ ποτε δὲ πρὸς τὸ <sup>7</sup> τέλειον φθάσαι δυνάμενον, διὰ  
 τὸ ἄπειρον <sup>8</sup> μὲν εἶναι τοῦ Πατρὸς τὴν σοφίαν, ἀπείρου δὲ  
 τέλος καταληφθῆναι μὴ δύνασθαι. ὥστε ὁ μὴ διδοὺς πάντα  
 ἔχειν ἐξ ἀρχῆς τὸν Υἱὸν οὐδέποτε δώσει πρὸς τὸ τέλειον  
 ἥξειν. ἀλλὰ γὰρ αἰσχύνομαι τὸ ταπεινὸν τῆς ἐννοίας, εἰς  
 25 ἣν ἐκ τῆς τοῦ λόγου ἀκολουθίας ὑπήχθη. ἐπὶ οὖν τὰ  
 ὑψηλὰ τοῦ λόγου πάλιν <sup>9</sup> ἐπανέλθωμεν.

21. 'Ὁ ἑωρακὼς ἐμέ ἐώρακε τὸν Πατέρα,' οὐ τὸν χαρακ- John xiv. 9.

<sup>1</sup> πάσης μ ν 'tres MSS.' <sup>2</sup> ἀδιδάκτος m V. <sup>3</sup> τῆς γνώσεως καὶ τῆς  
 σοφίας o V. <sup>4</sup> εἴπουγε σύ m. ἥπου σύ γε μ o V v. <sup>5</sup> hic deficit m.  
<sup>6</sup> παρεστάναι μ o v. <sup>7</sup> τέλος V. <sup>8</sup> om. μὲν μ. <sup>9</sup> ἀνέλθωμεν  
 v 'vett. quatuor libri.'

20. 9. ὁ ἀδιδάκτως Σοφός. ἡ ἀδιδάκτος σοφία is applied to the Father  
 in Ap. Const. viii. 12.

21. 1. οὐ τὸν χαρακτήρα, κ.τ.λ., 'not the Impress, nor even the Form  
 (i. e. essential Attributes), for the Divine Nature is unsullied by Compo-

τῆρα οὐδὲ τὴν μορφὴν, καθαρὰ γὰρ συνθέσεως ἡ θεία φύσις, ἀλλὰ τὸ ἀγαθὸν τοῦ θελήματος, ὕπερ σύνδρομον ὃν τῇ οὐσίᾳ ὅμοιον καὶ ἴσον, μᾶλλον δὲ ταυτὸν ἐν Πατρὶ καὶ Υἱῷ θεωρεῖται. τί οὖν τὸ 'γενόμενος ὑπήκοος,' καὶ τὸ 'ὑπὲρ ἡμῶν πάντων παρέδωκεν <sup>1</sup>αὐτόν;' ὅτι ἐκ τοῦ Πατρὸς τῷ <sup>5</sup> Υἱῷ τὸ ὑπὲρ ἀνθρώπων ἐνεργῆσαι <sup>2</sup>κατ' ἀγαθότητα. σὺ δὲ κακείνων ἄκουε, ὅτι 'Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατά- ras τοῦ νόμου,' <sup>3</sup> καὶ ὅτι 'ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.' <sup>4</sup> πρόσχε δὲ ἀκριβῶς καὶ ταῖς φωναῖς τοῦ Κυρίου, ὅτι ὅταν ἡμᾶς περὶ τοῦ Πατρὸς <sup>5</sup>ἐκπαι- 10 δεύσῃ, οἶδε ταῖς αὐθεντικαῖς καὶ δεσποτικαῖς κεχρηῆσθαι φω- ναῖς, λέγων 'θέλω, καθαρίσθητι,' καὶ 'σιώπα, πεφίμωσο,' καὶ <sup>6</sup>'ἐγὼ δὲ λέγω ὑμῖν,' καὶ 'τὸ ἅλαλον καὶ κωφὸν δαι- μόνιον, ἐγὼ σοι ἐπιτάσσω' καὶ ὅσα τοιαῦτα, ἵνα διὰ τούτων μὲν τὸν Δεσπότην ἡμῶν καὶ Ποιητὴν γνωρίσωμεν, δι' <sup>15</sup> ἐκείνων δὲ τὸν Πατέρα τοῦ Δεσπότητος ἡμῶν καὶ Ποιητοῦ διδαχθῶμεν. οὕτω πανταχόθεν ὁ λόγος ἀληθῆς ἐπιδείκνυται, ὅτι τὸ 'διὰ τοῦ Υἱοῦ' δημιουργεῖν τὸν Πατέρα οὔτε ἀτελῇ τοῦ Πατρὸς τὴν δημιουργίαν συνίστησιν οὔτε ἄτονον τοῦ Υἱοῦ παραδηλοῖ τὴν ἐνέργειαν, ἀλλὰ τὸ ἡνωμένον τοῦ θελή- 20 ματος <sup>7</sup>παριστᾷ. ὥστε ἡ 'δι' οὗ' φωνὴ ὁμολογίαν τῆς προκαταρκτικῆς αἰτίας ἔχει, <sup>8</sup> οὐκ ἐπὶ <sup>9</sup>κατηγορίᾳ τοῦ ποιη- τικοῦ <sup>10</sup>αἰτίου παραλαμβάνεται.

<sup>1</sup> txt μ ο V <sup>7</sup> sequi maluimus duos Regios codd. qui cum Colbertino habent αὐτόν' εἰαυτόν 'nonnulli codd'; et in v αὐτόν post unus litterae erasuram. <sup>2</sup> καθ' υἰότητα R<sub>2</sub> V <sup>3</sup> add γενόμενος ὑπὲρ ἡμῶν κατὰ μ. <sup>4</sup> προσέχετε μ <sup>5</sup> ἐκπαιδεύη ο V <sup>6</sup> add. τὸ μ v. <sup>7</sup> παρίστησιν v 'duo codd.' om V. <sup>8</sup> add. καὶ V. <sup>9</sup> add. τῇ μ. <sup>10</sup> om αἰτίον V.

sition (cf. Plato, Rep. p. 611), but the goodness of the Will, which being concurrent with the Essence is beheld Like and Equal, nay, rather the Same in the Father and the Son.' See Lightfoot, on Philipp ii 6, note on the synonyms *μορφή* and *σχῆμα*; and below, Ep. 233.

Ἀφοριστικά καὶ ἔννοιαι περὶ τοῦ Πνεύματος τῇ τῶν Γρα- T. III. p. 19.  
φῶν ἀκολουθοῦσαι διδασκαλίᾳ<sup>1</sup>.

## ΚΕΦΑΛΑΙΟΝ Θ'.

22. Ἦδη δὲ καὶ περὶ τοῦ Πνεύματος τὰς κοινὰς ἡμῶν  
5 ἐννοίας ὅποιαί τινές εἰσιν ἐξετάσωμεν, τὰς τε ἐκ τῶν Cf. § 66 on  
Γραφῶν περὶ αὐτοῦ συναχθείσας ἡμῖν καὶ ὥς ἐκ τῆς ἀγράφου κηρύγματα.  
παραδόσεως τῶν πατέρων διεδεξάμεθα. πρῶτον μὲν οὖν τίς

<sup>1</sup> add. καὶ ὅτι δεσπότης τὸ Πνεῦμα ο, sed non in tabula 'absunt a quinque codd. MSS.'

22. Fialon (Étude littéraire sur Saint Basile, p. 244), says that this chapter, and the short treatise, t. I. pp. 320-322, περὶ τοῦ Πνεύματος, 'ne sont que des centons du philosophe alexandrin' (i. e. Plotinus), and he gives a single reference viz. Ennead. v. I, 52. The statement comes from a tract, *Basilius Magnus Plotinizans*, by Alb. Jahn (Berne, 1838), who acknowledges that he was intoxicated with the discovery. The foundation of it is that the treatise, περὶ τοῦ Πνεύματος, which is almost certainly spurious, contains doctrinal statements combined with a number of sentences taken almost word for word from Plotinus, which Jahn puts in parallel columns with the original. The connexion of this chapter of St. Basil's undoubted work with the works of Plotinus is however entirely different: and the parallel phrases have to be picked out of much longer sentences, and are only such imitations, or rather echoes, as would be natural to St. Basil. It would be on the face of it an extraordinary thing, if such a chapter as this could be composed out of the phrases of a heathen philosopher. The following is a specimen of the parallelism alleged by Jahn.

St. Basil: πρὸς δὲ πάντα ἐπέστραπται τὰ ἀγιασμοῦ προσδεόμενα, οὐ πάντα ἐφίεται τὰ κατ' ἀρετὴν ζῶντα.

Plotinus, Ennead. i. 6, p. 55 F: ἀναβατέον . . . ἐπὶ τὸ ἀγαθόν, οὐ ὀρέγεται πᾶσα ψυχὴ. i. 7. 1, p. 61 D: τοῦτο δεῖ τὰγαθὸν τίθεσθαι, εἰς δὲ πάντα ἀνήρηται, αὐτὸ δὲ εἰς μηδέν. οὕτω γὰρ καὶ ἀληθὲς τὸ οὐ πάντα ἐφίεται. δεῖ οὖν μένειν αὐτό, πρὸς αὐτὸ δὲ ἐπιστρέφειν πάντα. i. 8. 2, p. 72 D (τὰγαθόν) ἔστι . . . εἰς δὲ πάντα ἀνήρηται, καὶ οὐ πάντα τὰ ὄντα ἐφίεται, ἀρχὴν ἔχοντα αὐτὸ κακείνου δεόμενα. v. 5. 12, p. 530 B: πάντα ὀρέγεται ἐκείνου (boni) καὶ ἐφίεται αὐτοῦ φύσεως ἀνάγκη, ὥσπερ ἀπομεμαντευμένα, ὥς ἀνευ αὐτοῦ οὐ δύναται εἶναι. Bishop Lightfoot's words on alleged parallels between Seneca and St. Paul are applicable in this case. The phrases of Plotinus have 'no strictly theological value.' Lightfoot's Galatians, St. Paul and Seneca (p. 294, 1st ed.).



ἀκούσας τῶν προσηγοριῶν τοῦ Πνεύματος οὐ διανίσταται τῇ ψυχῇ καὶ πρὸς τὴν ἁνωτάτῳ φύσιν τὴν ἔννοϊαν ὑπεραίρει;

It is well to compare this section with the cautious statements of St. Cyril of Jerusalem in his Catechetical Lectures (about A. D. 348), and with the triumphant Oratio (xxxi) of St. Gregory of Nazianzus at Constantinople, A. D. 380

St. Cyril, in his fourth lecture *περὶ τῶν δέκα δογμάτων*, gives as the fifth δόγμα, 'ἐν ἐστὶ τοῦτο τὸ ἅγιον Πνεῦμα, ἀδιαίρετον πολυδύναμον· πολλὰ μὲν ἐνεργούν, αὐτὸ δὲ μὴ μερίζομενον τὸ γινώσκον τὰ μυστήρια, τὸ ἐρευνῶν πάντα, καὶ τὰ βάθη τοῦ Θεοῦ· τὸ ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν ἐν εἶδει περιστεῖρας κατελθόν· τὸ ἐν νόμῳ καὶ προφήταις ἐνεργήσαν· τὸ καὶ νῦν κατὰ τὸν καιρὸν τοῦ βαπτίσματος σφραγίζον σου τὴν ψυχὴν· οὐ καὶ πᾶσα νοητὴ φύσις χρεῖαν ἔχει τῆς ἀγιότητος εἰς ὃ βλασφημήσαι τις ἐὰν τολμήσῃ, οὐκ ἔχει ἄφεσιν, οὔτε ἐν τῷ αἰῶνι τούτῳ, οὔτε ἐν τῷ μέλλοντι· ὑπερ [σὺν Πατρὶ καὶ Υἱῷ τῇ τῆς Θεότητος ὁῤῃ] (αἰ. μετὰ Πατρὸς καὶ Υἱοῦ τῇ τῆς ἁγίας τιμῇ) τετίμηται· οὐ καὶ χρεῖαν ἔχουσι θρόνοι καὶ κირιότῃτες, ἀρχαὶ καὶ ἐξουσίαι· εἰς γὰρ ἐστὶ Θεός, ὁ τοῦ Χριστοῦ Πατὴρ, καὶ εἰς Κύριος Ἰησοῦς Χριστός, ὁ τοῦ μόνου Θεοῦ μονογενὴς Υἱός· καὶ ἐν τῷ Πνεύμα τὸ ἅγιον, τὸ πάντων ἁγιαστικὸν καὶ <sup>1</sup> [θεοποιόν,] τὸ ἐν νόμῳ καὶ προφήταις, παλαιὰ τε καὶ καινὴ Διαθήκη λαλῆσαν

When he begins his lectures on the subject (the sixteenth and seventeenth), he reminds himself and his hearers of the danger of saying a word against the Spirit, and cautiously resolves to speak only what had been spoken by the Holy Spirit about Himself. He adds to the titles given in the fourth lecture 'the Paraclete,' and says, He is *μεγίστη δύναμις, θεῖον τι καὶ ἀνεξιχνίαστον*· *ἧ γὰρ καὶ λογικὸν ἐστίν, ἁγιαστικὸν τῶν ὑπὸ Θεοῦ διὰ Χριστοῦ γενομένων πάντων*.

He warns against those who separate the working of the Holy Spirit (*χαρίζειν τολμῶντες τὴν τοῦ ἁγίου Πνεύματος ἐνέργειαν*). it was One Holy Spirit who preached about the Christ by the Prophets, and when the Christ came, descended, and manifested Him· no one may separate the Old Covenant from the New, nor say, the Spirit in one is different from the Spirit in the other. For so a man falls against (*προσκραυεῖ*) the Holy Spirit, Who is honoured with the Father and the Son (*τῷ μετὰ Πατρὶ καὶ Υἱῷ τετιμημένῳ*), and in the time of Holy Baptism is received (with Them) in the Holy Trinity (*ἐν τῇ ἁγίᾳ Τριάδι συμπεριλαμβανομένῳ*). and after quoting our Lord's words in St. Matt. xxviii. 19, he adds: Our hope is in (εἰς) Father, Son, and Holy Spirit: we do not preach three gods; let the Marcionists be dumb; but we preach One God, through One Son with the Holy Spirit (*ἀλλὰ σὺν ἁγίῳ Πνεύματι, δι' ἐνὸς Υἱοῦ, ἕνα Θεὸν καταγγέλλομεν*). 'Ἀδιαίρετος ἡ πίστις ἀχώριστος ἡ εὐσέβεια· οὔτε χαρίζομεν τὴν ἁγίαν Τριάδα, ὥς τινες· οὔτε συναλοφῆν, ὥς Σαβέλλιος, ἐργαζόμεθα

St. Gregory, Naz. Or. xxvi. § 29, says *πνεῦμα Θεοῦ* (Matt. xii. 28)

<sup>1</sup> Omitted in Codd. A, Roe and Casaub



Πνεῦμα γὰρ Θεοῦ εἴρηται, καὶ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, Πνεῦμα εὐθές, Πνεῦμα ἡγεμονικόν. Πνεῦμα ἅγιον ἡ κυρία αὐτοῦ καὶ ἰδιάζουσα κλήσις· ὅπερ δὴ μάλιστα παντὸς τοῦ ἀσωμάτου καὶ καθαρῶς <sup>1</sup> αἵλου καὶ ἡμεροῦς ὀνομά ἐστι. διὸ καὶ ὁ Κύριος τὴν ἐν τόπῳ προσκυνεῖσθαι τὸν Θεὸν ἡγουμένην διδάσκων ὅτι ἀπερίληπτον τὸ ἀσώματον, 'Πνεῦμα,' φησὶν, 'ὁ Θεός.' οὐ τοίνυν δυνατὸν <sup>2</sup> Πνεῦμα ἀκούσαντα περιγεγραμμένην φύσιν ἐντυπῶσαι τῇ διανοίᾳ ἢ τροπαῖς καὶ ἀλλοιώσεσιν ὑποκειμένην

<sup>1</sup> hic iterum incipit m.<sup>2</sup> πνεύματος m.

λέγεται, πνεῦμα Χριστοῦ (Rom. viii. 9), νοὺς Χριστοῦ (1 Cor. ii. 16), πνεῦμα Κυρίου (2 Cor. iii. 17), αὐτὸ Κύριος (2 Cor. iii. 18) πνεῦμα νιοθεσίας (Rom. viii. 15), ἀληθείας (John xiv. 17) ἐλευθερίας (2 Cor. iii. 17), πνεῦμα σοφίας, συνέσεως, βουλῆς, ἰσχύος, γνώσεως, εὐσεβείας, φόβου Θεοῦ (Is. xi. 2, 3), καὶ γὰρ ποιητικὸν τούτων ἀπάντων, πάντα τῇ οὐσίᾳ πληροῦν, πάντα συνέχον, πληρωτικὸν κόσμου (Wisd. i. 7) κατὰ τὴν οὐσίαν, ἀχώρητον κόσμῳ κατὰ τὴν δύναμιν, ἀγαθόν (Ps. cxliii. 10) εὐθές (Ps. li. 12), ἡγεμονικόν (Ps. li. 14), φύσει οὐ θέσει ἀγιάζον (1 Cor. vi. 11), οὐχ ἀγιαζόμενον, μετροῦν, οὐ μετρούμενον, μετεχόμενον (1 Heb. vi. 4), οὐ μετέχον, πληροῦν (Acts ii. 4), οὐ πληρούμενον, συνέχον (Wisd. i. 7), οὐ συνεχόμενον, κληρονομούμενον (Eph. i. 14), δοξαζόμενον, συναριθμούμενον (Matt. xxviii. 19), ἐπαπειλούμενον, δάκτυλος Θεοῦ (Luke xi. 20; Matt. xii. 28) πῦρ (Matt. iii. 11) ὡς Θεός (Heb. xii. 29), εἰς ἔμφασιν οἴμαι τοῦ ὁμοουσίου, πνεῦμα τὸ ποιήσαν (Job xxxiii. 4), τὸ ἀνακτίζον διὰ βαπτίσματος (Tit. iii. 5), δι' ἀναστάσεως (Rom. i. 4), πνεῦμα τὸ γινώσκον ἅπαντα (1 Cor. ii. 10, 11), τὸ διδάσκον (John xiv. 26), τὸ πνέον ὅπου θέλει (John iii. 8), καὶ ὅσον, ὀδηγοῦν (Ps. cxliii. 10), λαλοῦν (Matt. x. 20) ἀποστέλλον (Luke iv. 18), ἀφορίζον (Acts xiii. 2), παροξυνόμενον (Is. lxiii. 10), πειραζόμενον (Acts v. 9), ἀποκαλυπτικόν (John xvi. 13), φωτιστικόν (Heb. vi. 4), ζωτικόν (Wisd. xv. 11), μάλλον δὲ αὐταφῶς καὶ ζωῇ, νασποιοῦν (1 Cor. vi. 19), θεοποιοῦν, τελειοῦν, ὥστε καὶ προλαμβάνειν τὸ βάπτισμα (Acts x. 47), ἐπιζητεῖσθαι μετὰ τὸ βάπτισμα (Acts viii. 15), ἐνεργοῦν ὅσα Θεός (1 Cor. xii. 11, 6), μεριζόμενον ἐν γλώσσαις πυρίαις (Acts ii. 3), διαιροῦν χαρίσματα (1 Cor. xii. 11), ποιεῖν ἀποστόλους, προφῆτας, εὐαγγελιστάς, ποιμένας καὶ διδασκάλους (Eph. iv. 11), νοερίν, πολυμέρές, σαφές, τρανόν, ἀμόλυντον, ἀκώλυτον, (Wisd. vii. 22) (ὅπερ ὅσον δύναται τὸ σοφώτατον καὶ πολὺτροπον ταῖς ἐνεργείαις καὶ σαφηνιστικὸν πάντων καὶ τρανωτικὸν καὶ αὐτεξούσιον καὶ ἀναλλοιώτων) παντοδύναμον, παντεπίσκοπον, διὰ πάντων χωρῶν πνευμάτων νοερῶν καθαρῶν λεπτοτάτων (Wisd. vii. 23), ἀγγελικῶν οἴμαι δυνάμεων, ὥπερ καὶ προφητικῶν καὶ ἀποστολικῶν, κατὰ ταῦτόν, καὶ οὐκ ἐν τοῖς αὐτοῖς τόποις, ἄλλων δὲ ἀλλαχοῦ νενεμημένων, ᾧ δηλοῦται τὸ ἀπερίγραπτον.

## 52 *Traditional teaching about the Holy Spirit.*

ἡ ὅλως ὁμοίαν τῇ κτίσει, ἀλλὰ πρὸς <sup>1</sup>τὸ ἀνωτάτω ταῖς ἐννοίαις χωροῦντα νοερὰν Οὐσίαν ἐπάναγκες ἐννοεῖν, ἡπειρον κατὰ δύναμιν, μεγέθει ἀπεριόριστον, χρόνοις ἢ αἰώσιν ἀμέ-  
 Cf § 7 (of the Son) τρητον, <sup>2</sup>ἄφθονον ὧν ἔχει καλῶν, πρὸς δὲ πάντα ἐπέστραπται τὰ ἁγιασμοῦ <sup>3</sup>προσδεόμενα, οὗ πάντα ἐφίεται τὰ κατ' ἀρετὴν <sup>5</sup>ζῶντα οἷον ἐπαρδύμενα τῇ ἐπιπνοίᾳ καὶ βοηθούμενα <sup>4</sup>πρὸς τὸ οἰκεῖον <sup>5</sup>ἑαυτοῖς καὶ κατὰ φύσιν <sup>6</sup>τέλος, τελειωτικὸν τῶν ἄλλων, <sup>7</sup>αὐτὸ <sup>8</sup>δὲ οὐδαμοῦ ἐλλεῖπον, οὐκ ἐπισκευαστῶς ζῶν, ἀλλὰ ζωῆς χορηγόν, οὐ προσθήκαις <sup>9</sup>αὐξανόμενον, ἀλλὰ πληρὲς <sup>10</sup>εὐθύς, ἐν ἑαυτῷ ἰδρυμένον, καὶ πανταχοῦ ὄν, ἁγιασ- <sup>10</sup>μοῦ γένεσις, φῶς νοητόν, πάσῃ δυνάμει λογικῇ πρὸς τὴν τῆς ἀληθείας εὑρεσιν οἷον τινα καταφάνειαν δι' ἑαυτοῦ <sup>11</sup>παρεχόμενον, ἀπρόσιτον τῇ φύσει, <sup>12</sup>χωρητὸν δι' ἀγαθότητα, πάντα μὲν πληροῦν τῇ δυνάμει, μόνοις δὲ ὄν μεθεκτὸν τοῖς <sup>13</sup>ἄξις, <sup>14</sup>οὐκ ἐνὶ μέτρῳ μετεχόμενον, ἀλλὰ <sup>15</sup>κατ' ἀναλογίαν <sup>15</sup>τῆς πίστεως διαιροῦν τὴν ἐνέργειαν, ἀπλοῦν τῇ Οὐσίᾳ, ποι- κίλον ταῖς δυνάμεσιν, ὅλον ἐκάστῳ παρὸν καὶ ὅλον ἀπαν- ταχοῦ ὄν, ἀπαθῶς μεριζόμενον καὶ ὁλοσχερῶς μετεχόμενον, κατὰ τὴν εἰκόνα τῆς ἡλιακῆς ἀκτίνος, ἧς ἡ χάρις τῷ ἀπο- λαύουσι ὡς μόνῳ παροῦσα καὶ γῆν ἐπιλάμπει καὶ θάλασσαν <sup>20</sup>  
 7 III p 20. καὶ τῷ ἀέρι ἐγκέκραται, οὕτω δὲ καὶ τὸ Πνεῦμα ἐκάστῳ τῶν δεκτικῶν ὡς μόνῳ παρὸν, διαρκῇ τοῖς πᾶσι τὴν χάριν καὶ ὁλόκληρον ἐπαφίησιν, οὗ ἀπολαύει τὰ μετέχοντα ὅσον αὐτὰ πέφυκεν, οὐχ ὅσον ἐκείνο δύναται.

<sup>1</sup> τῷ ἀνωτάτῳ m. <sup>2</sup> ἀχρονον m. <sup>3</sup> δεόμενα μ v. <sup>4</sup> add. καὶ V. <sup>5</sup> ἑαυτῆς μ. <sup>6</sup> add. ἀναγόμενα V. <sup>7</sup> ἑαυτοῦ V. <sup>8</sup> om. δὲ m. <sup>9</sup> αὐξόμενον m o V v <sup>10</sup> εὐθέως o v <sup>11</sup> παραδε- χόμενον m <sup>12</sup> χορητὸν m v. <sup>13</sup> ἀγίους V. <sup>14</sup> οὐχ ἐν m. οὐδενὶ V. <sup>15</sup> κατὰ τὴν V.

14. πάντα μὲν πληροῦν τῇ δυνάμει Cf St Ath. Ep. de Dec Nic Syn. § 11 ἐν πᾶσι μὲν ἔστιν (δ Θεός) κατὰ τὴν ἑαυτοῦ ἀγαθότητα καὶ δύναμιν, ἔξω δὲ τῶν πάντων πάλιν ἔστι κατὰ τὴν ἰδίαν φύσιν

18 μεριζόμενον. St Clem Alex. Strom vi 16, § 138 (p 810) τὸ γὰρ φῶς τῆς ἀληθείας, φῶς ἀληθές, ἄσκιον, ἀμερῶς μεριζόμενον Πνεῦμα Κυρίου εἰς τοὺς διὰ πίστεως ἡγιασμένους, λαμπτήρος ἔπεχον τάξιν εἰς τὴν τῶν ὄν- των ἐπίγνωνσιν.

23. Οἰκείωσις δὲ <sup>1</sup> Πνεύματος πρὸς ψυχὴν οὐχ ὁ διὰ <sup>2</sup> τόπου προσεγγισμός, (πῶς γὰρ ἂν <sup>3</sup> πλησιάσαι τῷ ἄσωμάτῳ σωματικῶς;) ἀλλ' ὁ χωρισμός τῶν παθῶν, ἅπερ ἀπὸ τῆς πρὸς τὴν σάρκα φιλίας ὕστερον ἐπιγινόμενα τῇ ψυχῇ τῆς <sup>5</sup> ἀπὸ τοῦ Θεοῦ οἰκειότητος ἡλλοτρίωσε. καθαρθέντα δὴ οὖν ἀπὸ τοῦ αἵσχους, <sup>4</sup> ὁ ἀνεμάξατο διὰ τῆς κακίας, καὶ πρὸς τὸ ἐκ φύσεως κάλλος <sup>5</sup> ἐπανελθόντα καὶ οἷον εἰκόνι βασιλικῇ Cf. § 35. τὴν ἀρχαίαν <sup>6</sup> μορφήν διὰ καθαρότητος ἀποδόντα, οὕτως ἔστι μόνως προσεγγίσει τῷ Παρακλήτῳ. <sup>7</sup> ὁ δ' ὥσπερ ἥλιος <sup>10</sup> κεκαθαρμένον ὄμμα <sup>8</sup> παραλαβὼν δείξει σοι ἐν ἑαυτῷ τὴν Εἰκόνα τοῦ ἀοράτου, ἐν δὲ τῷ μακαρίῳ τῆς Εἰκόνης θεάματι τὸ ἄρρητον ὄψει τοῦ Ἀρχετύπου κάλλος. διὰ τούτου καρδιῶν <sup>9</sup> ἀνάβασις, <sup>10</sup> χειραγωγία τῶν ἀσθενούντων, τῶν προκοπτόντων τελείωσις. τοῦτο τοῖς ἀπὸ πάσης κηλίδος κεκα- <sup>15</sup> θαρμένοις <sup>11</sup> ἐλλάμπον τῇ πρὸς <sup>12</sup> ἑαυτὸ κοινωνίᾳ πνευματικῶς ἀποδείκνυσιν, καὶ ὥσπερ τὰ λαμπρὰ καὶ διαφανῆ τῶν σωμα- τῶν ἀκτίνος αὐτοῖς <sup>13</sup> ἐμπεσοῦσης αὐτά <sup>14</sup> τε γίνεται περιλαμπῇ καὶ ἑτέραν αὐγὴν ἀφ' ἑαυτῶν ἀποστίλβει, οὕτως αἱ πνευμα- τοφόροι ψυχαὶ ἐλλαμφθεῖσαι παρὰ τοῦ Πνεύματος <sup>15</sup> αὐταί <sup>20</sup> τε ἀποτελοῦνται πνευματικαὶ καὶ εἰς ἑτέρους τὴν χάριν ἐξαποστέλλουσιν. ἐντεῦθεν μελλόντων <sup>16</sup> πρόγνωσις, μυσ- John xvi. 13  
1 Cor. xiii. 2.

<sup>1</sup> πνεύματι μ V. <sup>2</sup> add. τοῦ v. <sup>3</sup> txt. m μ ο πλησιάσαι V. πλησιάσαι Ben. v. <sup>4</sup> οὐ v. <sup>5</sup> ἐπαναχθέντα m. <sup>6</sup> add. εἰκόνα ἦτο m. <sup>7</sup> ὁδὶ m. ὁδ' V v. <sup>8</sup> λαβὼν μ. <sup>9</sup> ἀνα- βάσεις 'alins.' <sup>10</sup> χειραγωγίαι 'in uno cod.' <sup>11</sup> ἐκλάμπον V. <sup>12</sup> αὐτὸ ο. <sup>13</sup> ἐπιπεσοῦσης μ 'duo codd.' <sup>14</sup> οἷον. τε m. <sup>15</sup> αὐταί ο v. <sup>16</sup> προγνώσεις . . . συνέσεις . . . καταλήψεις m.

23. 10. δείξει σοι ἐν ἑαυτῷ. κ.τ.λ. Cf. Ep. 236, § 3 (t. iii. p. 348) ὁ γὰρ νοῦς ἡμῶν φωτιζόμενος ὑπὸ τοῦ Πνεύματος πρὸς Ἰδὸν ἀποβλέπει, καὶ ἐν αὐτῷ ὡς ἐν εἰκόνι θεωρεῖ τὸν Πατέρα. Ep. 38, § 8 (t. iii. p. 121) οὐκοῦν ὁ τὸ τῆς Εἰκόνης κατανόησας κάλλος ἐν περινοίᾳ τοῦ Ἀρχετύπου γίνεται. See Lightfoot on Col. i. 15 (p. 143, 9th ed.).

20. ἀποτελοῦνται πνευματικαί. Orig. Princ. IV. 1, § 32: 'sicut autem participatione Filii Dei quis in filium adoptatur, et participatione sapientiae in Deo sapiens efficitur, ita et participatione Spiritus Sancti sanctus et spiritalis efficitur.' Cf. St. Iren. Haer. v. 631: 'cum autem Spiritus hic commixtus animae unitur plasmati, propter effusionem

## 54 *Results of His Operations in the Soul.*

Matt xiii 11-13 τῆρίων σύνεσις, κεκρυμμένων κατάληψις, χαρισμάτων διανο-  
 1 Cor xii 4. μαί, τὸ οὐράνιον πολίτευμα, ἡ μετὰ ἀγγέλων χορεία, ἡ  
 Phil i 20 <sup>1</sup> ἀτελεύτητος εὐφροσύνη, ἡ <sup>2</sup> ἐν Θεῷ διαμονή, ἡ πρὸς Θεὸν  
 Heb xii 23 <sup>3</sup> ὁμολώσις, τὸ ἀκρότατον τῶν ὀρεκτῶν θεὸν γενέσθαι. αἱ  
 Luke x 10, <sup>4</sup> μὲν οὖν περὶ τοῦ ἁγίου Πνεύματος ἔννοιαι ἡμῶν, ὡς περὶ 5  
 Rom xiv 17. τοῦ μεγέθους αὐτοῦ <sup>5</sup> καὶ τῆς ἀξίας καὶ τῶν ἐνεργημάτων  
 1 John ii 24, <sup>6</sup> ὅτι αὐτῶν τῶν λογίων τοῦ Πνεύματος φρονεῖν ἐδιδόχθημεν,  
 111 2  
 2 Pet i 4 ὡς ὀλίγα ἀπὸ πολλῶν παραθέσθαι, τοιαῦται.

<sup>1</sup> ἀτέλεστος m o V 'duo Regii codd' <sup>2</sup> ἐνθεος διανομή 'anti-  
 qui tres libri.' <sup>3</sup> οἰκείωσις m. <sup>4</sup> om. οὖν m v. <sup>5</sup> om. καὶ  
 τῆς ἀξίας m <sup>6</sup> ἀπ' m.

Spiritus spiritualis et perfectus homo factus est : et hic est qui secundum imaginem et similitudinem factus est Dei. Si autem defuerit animae Spiritus, animalis est vere qui est talis, et carnalis derelictus imperfectus erit : imaginem quidem habens in plasmate, similitudinem vero non assumens per Spiritum.

2. ἡ μετὰ ἀγγέλων χορεία. Cf St. Basil's Praevia Instit Ascetica, § 3 (t. ii. p 201) χορεύσεις δὲ τὰς αἰώνιους χορείας, καὶ μεταξὺ τῶν ἀγγέλων στεφανηφορήσεις

4. θεὸν γενέσθαι. St. Basil adv. Eunom. ii. 4 says ἐπειδὴ οἱ κατ' ἀρετὴν τέλειοι τῆς τοῦ θεοῦ προσηγορίας ἡξίωται, . . . Ibid iii. 5 καὶ εἰ θεοὺς ὀνομάζομεν τοὺς κατ' ἀρετὴν τελείους, ἡ δὲ τελείωσις διὰ τοῦ Πνεύματος, πῶς τὸ ἐτέρους θεοποιεῖν αὐτὰ τῆς Θεότητος ἀπολείπεται, St Greg. Naz. Or. xxx. § 14 ἕως ἂν ἐμὲ ποιήσῃ θεὸν τῇ δυνάμει τῆς ἐνανθρωπήσεως. Ibid § 21 ἵνα γένη θεὸς κάτωθεν ἀνελθὼν διὰ τὸν κατελθόντα δι' ἡμᾶς ἄνωθεν Cf Westcott, Epistles of St. John, The Gospel of Creation, end of § 11 (p 306, note 1, 1st ed.), who refers to Newman, note on *The Second Discourse against the Arians*, § 21, p. 380. Comp. the use of θεοποιεῖν, θεοῦν, e.g. St Ath De decr Nic. Syn. § 14 ὁ γὰρ Λόγος σὰρξ ἐγένετο, ἵνα καὶ προσενέγκῃ τοῦτο ὑπὲρ πάντων, καὶ ἡμεῖς ἐκ τοῦ Πνεύματος αὐτοῦ μεταλαβόντες θεοποιηθῇαι δυνήσθωμεν, ἄλλως οὐκ ἂν τοῦτου τυχόντες, εἰ μὴ τὸ κτιστὸν ἡμῶν αὐτὸς ἐνεδύσατο σῶμα οὕτω γὰρ καὶ ἄνθρωποι Θεοῦ λοιπὸν καὶ ἐν Χριστῷ ἄνθρωποι χρηματίζεσθαι ἠρξάμεθα. ἀλλ' ὥσπερ ἡμεῖς τὸ Πνεῦμα λαμβάνοντες οὐκ ἀπόλλυμεν τὴν ἰδίαν ἑαυτῶν οὐσίαν οὕτως ὁ Κύριος γενόμενος δι' ἡμᾶς ἄνθρωπος καὶ σῶμα φορέσας οὐδὲν ἦν τὸν ἦν Θεός· οὐ γὰρ ἡλαττοῦτο τῇ περιβολῇ τοῦ σώματος, ἀλλὰ καὶ μᾶλλον ἑθεοποιεῖτο τοῦτο καὶ ἀθάνατον ἀπετέλει.

Πρὸς τοὺς λέγοντας μὴ χρῆναι συντάσσειν Πατρὶ καὶ  
Τῷ τὸ ἅγιον Πνεῦμα.

### ΚΕΦΑΛΑΙΟΝ <sup>1</sup> Γ'.

24. Ἦδη δὲ πρὸς τοὺς ἀντιλογικοὺς χωρητέον, πειρω-  
5 μένους ἐλέγχειν τὰς ἀντιθέσεις τὰς ἐκ τῆς ψευδωνύμου 1 Tim. vi. 2

<sup>1</sup> ἱβ m.

24. 4. ἀντιλογικοὺς. In his Liber Apologeticus (to confute which St. Basil wrote three books *Adversus Eunomium*), the Anomoean Eunomius (who called Aetius διδάσκαλον καὶ Θεοῦ ἄνθρωπον), wrote of the Holy Spirit as follows: τρίτον αὐτὸ ἀξιώματι καὶ τάξει τρίτον εἶναι καὶ τῇ φύσει πεπιστεύκαμεν, οὐκ ἐπαμβομένων ταῖς φύσεσι τῶν ἀξιωματίων ἐκ πολιτείας μεταβολήν, οὐτ' ἐνηλλαγμένης τῆς τάξεως κατὰ τὴν δημιουργίαν ἐναντίως ταῖς οὐσίαις, ἀλλ' εὐαρμότως ἐχούσης πρὸς τὴν φύσιν, ὥς μήτε τὸ πρῶτον τῇ τάξει δεύτερον εἶναι τὴν φύσιν, μήτε μὲν τὸ φύσει πρῶτον δευτέρας ἢ τρίτης λαχεῖν τάξεως. οὐκοῦν εἴπερ ἦδε τῆς τῶν νοητῶν δημιουργίας ἀρίστη τάξις, τρίτον ὃν τὸ πνεῦμα τὸ ἅγιον τὴν τάξιν οὐκ ἂν πρῶτον εἴη τὴν φύσιν, ὅπερ ἐστὶν ὁ Θεὸς καὶ Πατήρ. ἡ γὰρ ἂν εὐθες καὶ περιττὸν τὸν αὐτὸν ποτὲ μὲν πρῶτην, ποτὲ δὲ τρίτην ἔχειν χώραν, ἐν τε ἄμφω εἶναι, τό τε προσκυνούμενον καὶ ἐν ᾧ προσκυνεῖται, καθ' ᾧ φησιν ὁ Κύριος: Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνούντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν (John iv. 24). οὐδὲ μὴν ταῦτον τῷ Μονογενεῖ. οὐ γὰρ ἂν ὑπεριθμήθη (see §§ 41-43) τοῦτω ὥς ἰδίαν ἔχων ὑπόστασιν, ἀρκούσης καὶ πρὸ τούτων τῆς τοῦ Σωτῆρος φωνῆς, δι' ἧς ἕτερον ἔφη σαφῶς τὸν ἀποσταλησόμενον (John xv. 26) εἶναι πρὸς ὑπόμνησιν καὶ διδασκαλίαν τῶν ἀποστόλων. οὐδέτερον μὲν ἀριθμῶ παρὰ τὸν Θεόν, ἀγίνητον δέ, εἰς γὰρ καὶ μόνος Ἀγένητος, ἐξ οὗ τὰ πάντα γέγονεν, ἢ ἄλλο μὲν παρὰ τὸν Τύον, γέννημα δέ, εἰς γὰρ Μονογενῆς, ὁ Κύριος ἡμῶν, δι' οὗ τὰ πάντα, κατὰ τὸν ἀπόστολον, ἀλλὰ καὶ τρίτον καὶ φύσει καὶ τάξει προστάγματι τοῦ Πατρὸς, ἐνεργείᾳ δὲ τοῦ Υἱοῦ γενόμενον, τρίτῃ χώρᾳ τιμώμενον ὡς πρῶτον καὶ μείζον πάντων καὶ μόνον τοιοῦτο τοῦ Μονογενοῦς ποίημα, θεότητος μὲν καὶ δημιουργικῆς δυνάμεως ἀπολειπούμενον, ἀγιαστικῆς δὲ καὶ διδασκαλικῆς πεπληρωμένον. τοὺς γὰρ τοι πεπιστευκώτας ἐνεργεῖαν εἶναι τινα τοῦ Θεοῦ τὸν Παράκλητον, εἶτα ταῖς οὐσίαις ὑπαριθμοῦντας, ὡς λίαν εὐθες καὶ πολὺ τῆς ἀληθείας ἀπεσχοινισμένους νῦν διελέγχειν μακρὰς ἂν εἴη σχολῆς. He goes on to assert that God, begat and made before all, the Only Begotten God, our Lord Jesus Christ, through Whom all things were made, Image and Seal of His own Power and Operation, neither to be reckoned as to His Essence with (συγκρινόμενον) Him that begat, nor with the Holy Spirit Who was made through Him, for He is less than the One as being Creature (ποίημα) and greater than the Other as being Creator



γνώσεως ἡμῖν προβαλλομένας. 'Οὐ χροή,' <sup>1</sup> φασί, '<sup>2</sup> Πατρὶ

<sup>1</sup> φησί m o V v

<sup>2</sup> add. σὺν m.

(ποιητής) To prove (1) that the Son was made, he quotes St. Peter, as having his knowledge from God (Matt xvi 17) and saying (Acts ii 36), God made (ἐποίησε) Him Lord and Christ, and the Proverbs, speaking in the person of the Lord, He established (ἐκτίσεν) Me as the beginning of His ways: and (2) that the Son made the Holy Spirit, he quotes 1 Cor viii. 6 and John i. 3. Later on he says, that the Son uses the Paraclete as a servant (ὑπηρέτη) for the work of sanctifying: and that the Holy Spirit *has been* put under Christ, and the Son Himself under the Father according to 1 Cor xv. 28. In a final summary, he says, And through Him (the Son), He made the Holy Spirit first of all and greater than all by His own authority and command, and by the operation and power of the Son.

In all this Eunomius said he was holding to the things that had been demonstrated long ago by the saints. His assertions were somewhat modified in the later confession which he submitted to the Emperor Theodosius A. D. 383 (Socr. v. 10) in which he got as far as 'Like with a peculiar Likeness' for the Son: but he speaks thus of the Holy Spirit; 'And after Him (the Son) we believe in the Paraclete, the Spirit of truth, the Teacher of true religion (τῆς εὐσεβείας), made (γεγόμενον) by the Only God through the Only Begotten, and to Him once for all subordinated (καὶ τοῦτω καθάπαξ ὑποτεταγμένον), neither according to the Father, nor with the Father connumerated (οὔτε κατὰ τὸν Πατέρα οὔτε τῷ Πατρὶ συναριθμούμενον), (for there is One only Father, Who is God over all,) nor made equal to the Son (for the Son is Only Begotten, having no brother begotten with Him), nor yet coordinated with any other, for He transcends all the works made through the Son, in origin, and nature, and glory, and knowledge, as first, and best, and greatest, and fairest, of the works of the Only Begotten; and He is One and First and Alone, superior to (προύχων) all the works of the Son in Essence and in natural Dignity, perfecting every operation, and teaching according to the good pleasure of the Son, being sent by Him, and receiving from Him, informing those who learn and instructing them in the truth, sanctifying the holy, initiating those who approach the Mystery (i. e. of Baptism), distributing every gift at the will of Him Who gives grace, working with the faithful to the vision and contemplation of the things that are commanded, sounding in them when they pray, guiding to that which is profitable, strengthening them for true religion (πρὸς εὐσέβειαν), enlightening souls with the light of knowledge, pulling down reasonings, keeping off daemons, and curing the sick, healing the weak, turning back the wanderers, comforting the afflicted, raising the stumblers, refreshing the distressed, cheering the strugglers, emboldening the timid, caring for all, and bringing in all



καὶ Τῷ συντετάχθαι τὸ <sup>1</sup> ἅγιον Πνεῦμα διὰ τε τὸ τῆς φύσεως ἀλλότριον καὶ τὸ τῆς ἀξίας καταδεές.' πρὸς οὗς δίκαιον τὴν τῶν ἀποστόλων φωτὴν <sup>2</sup> ἀποκρίνασθαι, <sup>3</sup> ὅτι 'πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.' <sup>4</sup> εἰ γὰρ ὁ μὲν Acts v. 29.  
1 Pet. iii. 21  
Tit. iii. 5.  
Mark xvi. 11  
5 Κύριος σαφῶς ἐν τῇ παραδόσει τοῦ σωτηρίου βαπτίσματος

<sup>1</sup> πνεῦμα τὸ ἅγιον ἢ ο V. <sup>2</sup> ἀποκρίνεσθαι γ 'codd. nonnulli.'  
<sup>3</sup> om. ὅτι μ ν. <sup>4</sup> εἰ μὲν γὰρ ὁ μ. εἰ μὴ γὰρ ὁ ν.

thought and providence to lead onward the good and to guard the faithful.'

St. Basil in the formula presented by him to Eustathius of Sebaste (Ep. 125, A. D. 373) gives a summary of the heresies on the subject of the Holy Spirit: which he attributes to Arius and his followers: 'We must anathematize those who say or think (τοὺς λέγοντας . . . καὶ τοὺς νοοῦντας οὕτω) that the Holy Spirit is a creature (κτίσμα), and those who do not confess Him to be holy by nature (φύσει ἅγιον) as the Father and the Son are, but place Him outside the Divine Nature (ἀλλ' ἀποξενοῦντας αὐτὸ τῆς θείας καὶ μακαρίας φύσεως). A sign of an orthodox mind is not to separate (χωρίζειν) Him from the Father and the Son, for we must be baptized as we received (παρελάβομεν 1 Cor. xi. 23; xv. 1) and believe as we are baptized, and give glory as we have believed, but to withdraw ourselves from the communion of those who say that He is a creature, as being manifestly blasphemers. Then we neither call Him Unbegotten (ἀγέννητον) nor Begotten (γεννητόν), but we confess Him to be of God, uncreate (ἐκ τοῦ Θεοῦ εἶναι ἀκτίστως); for we have been taught that the Spirit of Truth proceeds from the Father (ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι). We must further anathematize those who say that the Holy Spirit is a ministering spirit (λειτουργικόν), and we must shun those who invert the order of the names delivered by our Lord in the baptismal formula.' The true doctrine implied in the baptismal formula is the subject of the following nine chapters (x-xviii. §§ 24-47).

1. συντετάχθαι. This is the word used by St. Athanasius (ad Serap. iii. § 6) for the collocation in St. Matt. xxviii. 19 κτίσμα δὲ εἰ ἦν τὸ Πνεῦμα, οὐκ ἂν συνέταξεν αὐτὸ τῷ Πατρί, ἵνα μὴ ᾖ ἀνόμιος ἐαυτῇ ἡ Τριάς, ξένου τινὸς καὶ ἀλλοτρίου συντασσομένου αὐτῇ. In the second Sirmian Creed (the 'Blasphemy,' A. D. 357) the text was used to maintain a Τριάς, while the context of the Creed denied that the Persons were Co-equal.

5. ἐν τῇ παραδόσει τοῦ σωτηρίου βαπτίσματος. The orthodox sense of the Baptismal formula is (in St. Basil's words) that in the mentioning of the Son and the Holy Spirit with (συγκατανομάζεσθαι) the Father (μὲν καὶ τῇ αὐτῇ συστοιχίᾳ [see Lightfoot on Gal. iv. 25] κατατεταγμένων τῶν ὀνομάτων) there is a connumeration (συναρίθμησις) and a

58 *is inconsistent with the Baptismal Formula,*

ΜΑΤΘ. XXIII 19 προσέταξε τοῖς μαθηταῖς βαπτίζειν πάντα τὰ ἔθνη εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος, οὐκ ἀπαξιών τὴν  
 T III p 21. πρὸς <sup>1</sup> αὐτὸ κοινωνίαν, οὗτοι δὲ μὴ χρῆναι αὐτὸ Πατρὶ καὶ Υἱῷ συντάσσειν λέγουσι· πῶς οὐχὶ τῇ τοῦ Θεοῦ διαταγῇ προδήλως ἀνθίστανται; εἰ μὲν γὰρ οὐκ εἶναι φασι τὴν 5 τοιαύτην σύνταξιν κοινωνίας τινὸς καὶ συναφείας δηλωτικὴν, εἰπάτωσαν τί μὲν νομίζουν τοῦτο προσήκει. τίνα δὲ ἕτερον συναφείας τρόπον οἰκειότερον ἔχουσι; καίτοιγε εἰ μὴ συν- ἦψεν ὁ Κύριος ἑαυτῷ καὶ τῷ Πατρὶ τὸ Πνεῦμα κατὰ τὸ βάπτισμα, <sup>2</sup> μηδὲ ἡμῖν τὴν συνάφειαν ἐγκαλείτωσαν, οὐδὲν 10 γὰρ ἡμεῖς ἀλλοιότερον οὔτε φρονούμεν οὔτε φθεγγόμεθα. εἰ δὲ συνῆπται ἐκεῖ <sup>3</sup> τῷ Πατρὶ καὶ <sup>4</sup> τῷ Υἱῷ, καὶ οὐδεὶς οὕτως ἀναιδῆς ὥστε ἄλλο τι φῆσαι, μηδ' οὕτως ἡμῖν ἐγ- καλείτωσαν, εἰ τοῖς γεγραμμένοις ἀκολουθοῦμεν.

25. Ἄλλ' ἡ μὲν παρασκευὴ τοῦ πολέμου καθ' ἡμῶν 15 <sup>4</sup> ἐξήρτηται, καὶ πᾶσα διάνοια πρὸς ἡμᾶς τέταται, καὶ γλῶσσαι βλασφήμων ὥδε τοξεύουσι σφοδρότερον βάλλουσαι, ἢ τὸν Στέφανον τότε <sup>5</sup> τοῖς <sup>6</sup> λίθοις οἱ Χριστοφόροι. μὴ λανθανέ- τωσαν δέ, ὅτι πρόσχημα μὲν ἡμᾶς ὁ πόλεμος ἔχει, ἡ δὲ ἀλήθεια τῶν γινομένων πρὸς τὸ ὕψος βλέπει. ὥστε ἐφ' 20 ἡμᾶς <sup>7</sup> μὲν δῆθεν τὰς μηχανὰς καὶ τὰς ἐνέδρας διασκευάζου-

Cf letter of Eastern Bishops to Rome, A D 382, Theod. 1 9

<sup>1</sup> αὐτὸν m. <sup>2</sup> τότε μ' in quatuor MSS. <sup>3</sup> om τῷ m. <sup>4</sup> txt. o  
 'Colb. et duo codd. a Combesio citati' ἐξήρτηται m v ἐπήρται R<sub>2</sub> V  
<sup>5</sup> om. τοῖς m. <sup>6</sup> om λίθοις V. <sup>7</sup> om. μὲν m.

coordination (σύνταξις), shewing a fellowship and conjunction (κοινωνίας τινὸς καὶ συναφείας δηλωτικὴ), and that absolutely without interval (ἀδιάστατος παντελῶς), inseparable (ἀχώριστος), and indivisible (ἀδιαίρε-τος). The formula is called ἡ γυνῶσιν Θεοῦ χαρισμένη παράδοσις in § 26, and ἡ παράδοσις τῆς θεογνωσίας in § 35

6 συναφείας συνάφεια is used in an orthodox sense for the relation of the three Persons in the Blessed Trinity (St. Athan. de Sentent Dionys § 17, t i, p. 255, and § 24, p 260), but it is not sufficient to express the relation of the Divine and Human Natures in the Incarnation of the Son: St Cyril's third Anathema is Εἰ τις ἐπὶ τοῦ ἐνὸς Χριστοῦ διαιρεῖ τὰς ὑποστάσεις μετὰ τὴν ἔνωσιν, μόνῃ συνάπτων αὐτὰς συναφεῖα τῇ κατὰ τὴν ἀξίαν, ἥγουν αὐθεντίαν ἢ δυναστείαν, καὶ οὐχὶ δὴ μᾶλλον συνόδῳ τῇ καθ' ἑνωσιν φυσικῇ, ἀνάθεμα ἔστω.

ται καὶ ἀλλήλοις ἐγκελεύονται ἐπιβοηθεῖν, ὡς ἕκαστος ἔχει Cf. Acts x.  
ἐμπειρίας ἢ ῥώμης, πίστις δέ ἐστι τὸ πολεμούμενον, καὶ 28.  
κοινὸς σκοπὸς ἅπασιν <sup>1</sup> τοῖς ἐναντίοις καὶ ἐχθροῖς τῆς ὑγια- 1 Tim. i. 10  
νούσης διδασκαλίας τὸ στερῶμα τῆς εἰς Χριστὸν πίστεως  
5 κατασεῖσαι ἐκ <sup>2</sup> τοῦ τὴν ἀποστολικὴν παράδοσιν ἐδαφισθεῖσαν 2 Thess. iii.  
ἀφανισθῆναι. διὰ τοῦτο ὡς τῶν χρεωφειλετῶν οἱ δῆθεν Luke xiv.  
εὐγνώμονες τὰς ἐκ τῶν <sup>3</sup> ἐγγράφων ἀποδείξεις ἐπιβοῶνται, 6, 7.  
τὴν ἄγραφον τῶν πατέρων μαρτυρίαν ὡς οὐδεὺς ἀξίαν  
ἀποπεμπόμενοι. ἀλλ' οὐ γὰρ ὑψησόμεθα τῆς ἀληθείας,  
10 οὐδὲ δειλιά τὴν συμμαχίαν προδώσομεν. εἰ γὰρ ὁ μὲν  
Κύριος ὡς ἀναγκαῖον καὶ σωτήριον δόγμα τὴν μετὰ Πατρὸς  
σύνταξιν <sup>4</sup> τοῦ ἁγίου Πνεύματος <sup>5</sup> παραδέδωκε, τοῖς δὲ οὐχ  
οὕτω δοκεῖ, ἀλλὰ διαιρεῖν καὶ διασπᾶν καὶ ἐπὶ τὴν φύσιν  
τὴν λειτουργικὴν <sup>6</sup> μετοικίζειν· πῶς οὐκ ἀληθὲς ὅτι τὴν  
15 ἐκτῶν βλασφημίαν κυριωτέραν ποιοῦνται τῆς τοῦ Δεσπότης  
νομοθεσίας; φέρε <sup>7</sup> δὴ οὖν πᾶσαν φιλονεικίαν καταβαλόν-  
τες οὕτω περὶ τῶν ἐν χερσὶ πρὸς ἀλλήλους διασκεψώμεθα.

**26.** Χριστιανοὶ πόθεν ἡμεῖς; διὰ τῆς πίστεως, πᾶς τις ἂν·  
εἴποι. σωζόμεθα δὲ τίνα τρόπον; ἀναγεννηθέντες δηλονότι  
20 διὰ τῆς ἐν τῷ βαπτίσματι χάριτος. πόθεν γὰρ ἄλλοθεν; εἴτα  
τὴν σωτηρίαν ταύτην διὰ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύ-  
ματος βεβαιουμένην γινώρισαντες ὃν παρελάβομεν τύπον διδα- Rom. vi. 1  
χῆς προησόμεθα; ἢ μεγάλων ἂν εἴη στεναγμῶν ἄξιον, εἴπερ

<sup>1</sup> om. τοῖς ἐναντίοις . . . διδασκαλίας m V.

<sup>2</sup> τούτου καὶ τὴν V.

<sup>3</sup> γραφῶν m V.

<sup>4</sup> add. καὶ τοῦ νοῦ m.

<sup>5</sup> παρέδωκε m v.

<sup>6</sup> μετακομίζειν μ v 'nonnulli codd.'

<sup>7</sup> om. δὴ μ v.

25. 6. τῶν χρεωφειλετῶν. There seems to be a reference here to the fictitious 'bills' in the Parable of the Unjust Steward. St. Gregory Naz. (Orat. xxxi. § 3), says of heretics' use of Scripture, ἐνδυμα τῆς ἀσεβείας ἐστὶν αὐτοῖς ἡ φιλία τοῦ γράμματος; Dr. Newman sarcastically calls the Homoeans, the 'Scriptural' party.

14. τὴν λειτουργικὴν. See note on § 24; St. Athanasius, at the beginning of his first Epistle to Serapion, mentions the assertion of heretics that the Holy Spirit is not only a creature, but one of the ministering spirits, and higher than the Angels only in degree.

Rom xiii 11. εὐρισκόμεθα νῦν μακρυνόμενοι μᾶλλον ἀπὸ τῆς σωτηρίας  
 ἡμῶν ἢ ὅτε ἐπιστεύσαμεν, εἶπερ <sup>1</sup> ἂ τότε προσεδεξάμεθα νῦν  
 1 III p 22. ἀπαρνούμεθα. Ἰση <sup>2</sup> ἐστὶν ἡ ζημία ἢ ἄμοιρόν τινα τοῦ βαπτίς-  
 sc Matt ματος ἀπελθεῖν, ἢ εἶν <sup>3</sup> τι τῶν ἐκ <sup>4</sup> τῆς παραδόσεως ἐλλείπον  
 xviii 19 <sup>1</sup> ὅν m. <sup>2</sup> om. ἐστὶν m. <sup>3</sup> om τι V 'nonnulli codd.'  
<sup>4</sup> om τῆς V

26. 4 ἢ ἐν τι τῶν ἐκ τῆς παραδόσεως ἐλλείπον διέξασθαι. The παρά-  
 doxis here refers to the Baptismal formula and the faith in the Blessed  
 Trinity implied in it, and not to any mere traditional accompaniments,  
 this is plain from the original reference to the παράδοσις in § 24, and  
 from the whole argument of the sections 27-47, which is in support of  
 the Catholic doctrine of the Blessed Trinity as involved in the formula.  
 Cf. especially § 28 τὴν ἐν τῇ ζωοποιῷ χάριτι δεδομένην παράδουιν It  
 is equivalent to the question in our own Prayer-book, 'With what  
 words was this Child baptized?' which is to be asked, when a child  
 baptized privately is 'brought into the Church' The statement in  
 § 66, as to δόγματα and κηρύγματα, 'ἅπερ ἀμφότερα τὴν αὐτὴν ἰσχὺν  
 ἔχει πρὸς τὴν εὐσέβειαν' is not to be reckoned as identical with the  
 present passage. St. Athanasius maintained the emptiness of Arian  
 Baptism, because in their teaching they evacuated the true meaning  
 of the words used: εἰ γὰρ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ δίδοται ἡ τελείωσις,  
 οὐ λέγουσι δὲ Πατέρα ἀληθινὸν διὰ τὸ ἀρνεῖσθαι τὸ ἐξ αὐτοῦ καὶ ὅμοιον  
 τῆς οὐσίας, ἀρνοῦνται δὲ καὶ τὸν ἀληθινὸν Υἱόν, καὶ ἄλλον ἑαυτοῖς ἐξ οὐκ  
 ὄντων κτιστὸν ἀναπλάττοντες ὀνομάζουσι πῶς οὐ παντελῶς κενὸν καὶ  
 ἀλυσitelès τὸ παρ' αὐτῶν διδόμενόν ἐστι, προσποιήσιν μὲν ἔχον, τῇ δὲ  
 ἀληθείᾳ μὴδὲν ἔχον, πρὸς εὐσεβείας βοήθημα, οὐ γὰρ εἰς Πατέρα καὶ Υἱὸν  
 διδόνασιν οἱ Ἀρειανοί, ἀλλ' εἰς κτίστην καὶ κτίσμα καὶ εἰς ποιήτην καὶ  
 ποίημα. ὥσπερ δὲ ἄλλο ἐστὶ κτίσμα παρὰ τὸν Υἱόν, οὕτως ἄλλο ἂν εἴη τῆς  
 ἀληθείας τὸ παρ' αὐτῶν νομιζόμενον δίδοσθαι, κἂν τὸ ὄνομα τοῦ Πατρὸς καὶ  
 τοῦ Υἱοῦ διὰ τὸ γεγραμμένον ὀνομάξιν προσποιῶνται· οὐ γὰρ ὁ λέγων  
 ἀπλῶς, 'Κύριε,' οὕτως καὶ δίδωσιν, ἀλλ' ὁ μετὰ τοῦ ὀνόματος καὶ τὴν πίστιν  
 ἔχων ὀρθῇ. Διὰ τοῦτο γοῦν καὶ ὁ Σωτὴρ οὐχ ἀπλῶς ἐνετείλατο βαπτίζειν,  
 ἀλλὰ πρῶτόν φησι, 'Μαθητεύσατε' εἰθ' οὕτω 'Βαπτίσατε εἰς ὄνομα  
 Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος·' ἢ ἐκ τῆς μαθήσεως ἡ πίστις ὀρθῇ  
 γένηται, καὶ μετὰ πίστεως ἡ τοῦ βαπτίσματος τελείωσις προστεθῇ St  
 Ath c Arian. ii 42, cf St Basil adv Eunom. iii 5 ἐστὶ γὰρ τὸ  
 βάπτισμα σφραγὶς τῆς πίστεως, ἡ δὲ πίστις Θεότητος συγκατάθεσις πιστεῦ-  
 σαι γὰρ δὲ πρῶτον, εἴτα τῷ βαπτίσματι ἐπισφραγίσασθαι. τὸ δὲ βάπ-  
 τισμα ἡμῶν ἐστὶ κατὰ τὴν τοῦ Κυρίου παράδοσιν εἰς ὄνομα Πατρὸς καὶ  
 Υἱοῦ καὶ ἁγίου Πνεύματος, οὐδὲν κτίσματος οὐδὲ δούλου Πατρί, καὶ Υἱῷ  
 συντεταγμένον, ὥς τῆς Θεότητος ἐν Τριάδι συμπληρουμένης

The necessity of right faith as well as the right form of Baptism is  
 further discussed in Dr. Bright's note on Canon XIX of the Council  
 of Nicaea.

*must be maintained, with all that it implies.* 61

δέξασθαι. τὴν τε ὁμολογίαν, ἣν ἐπὶ τῆς πρώτης εἰσαγωγῆς  
κατεθέμεθα, ὅτε ῥυσθέντες ἀπὸ τῶν εἰδώλων προσήλθομεν <sup>1</sup> 1 Thess. 1. 9  
Θεῷ ζῶντι, ὃ μὴ ἐπὶ παντὸς φυλάσσων καιροῦ καὶ διὰ πάσης  
<sup>1</sup> ἑαυτοῦ τῆς ζωῆς ὡς ἀσφαλούς φυλακτηρίου περιεχόμενος  
5 ξένον ἑαυτὸν καθίστησι τῶν ἐπαγγελιῶν τοῦ Θεοῦ, τῷ ἰδίῳ Eph. 11 12  
χειρογράφῳ μαχόμενος, <sup>2</sup> ὃ ἐπὶ τῆς κατὰ τὴν πίστιν ὁμο-  
λογίας κατέθετο. εἰ γὰρ <sup>3</sup> ἀρχὴ μοι ζωῆς τὸ βάπτισμα καὶ  
πρώτη ἡμερῶν ἐκείνη <sup>4</sup> ἡ τῆς παλιγγενεσίας ἡμέρα, <sup>5</sup> δῆλον  
ὅτι καὶ φωνὴ τιμιωτάτη <sup>6</sup> πασῶν ἡ ἐν τῇ χάριτι τῆς νιο-  
10 θεσίας ἐκφωνηθεῖσα. τὴν οὖν εἰσάγουσάν με εἰς <sup>7</sup> τὸ φῶς, τὴν  
γινώσκω <sup>8</sup> Θεοῦ μοι χαρισαμένην παράδοσιν, δι' ἧς τέκνον <sup>1</sup> John 111 1  
ἀπεδείχθη <sup>8</sup> Θεοῦ ὃ τέως διὰ τὴν ἁμαρτίαν ἐχθρός, ταύτην Rom. viii 10  
<sup>9</sup> προδῶ, ταῖς τούτων πιθανολογίαις παρατραπείς; ἀλλὰ καὶ Col 1 21  
ἑμαυτῷ συνεύχομαι μετὰ τῆς ὁμολογίας ταύτης ἀπελθεῖν  
15 πρὸς τὸν Κύριον, καὶ αὐτοῖς παραινῶ ἄστυλον διατηρῆσαι τὴν  
πίστιν εἰς ἡμέραν Χριστοῦ καὶ ἀχώριστον ἀπὸ Πατρὸς καὶ  
Υἱοῦ φυλάξαι τὸ Πνεῦμα, τὴν <sup>10</sup> ἐπὶ τοῦ βαπτίσματος <sup>11</sup> διδα-  
σκαλίαν ἐν τε τῇ ὁμολογίᾳ τῆς πίστεως διατηροῦντας καὶ ἐν  
τῇ τῆς <sup>12</sup> δόξης ἀποπληρώσει.

20 "Οτι παραβάται οἱ τὸ Πνεῦμα ἀρνούμενοι.

### ΚΕΦΑΛΑΙΟΝ <sup>13</sup> ΙΑ'.

27. Τίνι οὐαί; τίνι <sup>14</sup> θλίψις; τίνι <sup>15</sup> ἀπορία καὶ σκότος; Prov. xxiii.  
29.  
τίνι αἰωνία κατάκρισις; οὐ τοῖς παραβάταις; οὐ τοῖς τὴν  
πίστιν ἀρνησαμένοις; τίς δὲ τῆς ἀρνήσεως ἔλεγχος; <sup>16</sup> οὐχ  
25 ὅτι τὰς οἰκείας ὁμολογίας ἠθέτησαν; ὠμολόγησαν δὲ τί <sup>17</sup> ἡ

<sup>1</sup> αὐτοῦ m. <sup>2</sup> ὅπερ m. <sup>3</sup> add. καὶ m. <sup>4</sup> om ἡ μ. <sup>5</sup> om.  
δῆλον ὅτι m. <sup>6</sup> πάντων m. <sup>7</sup> τὴν τοῦ φωτὸς γινώσκω φωνὴν καὶ  
διὰ Θεοῦ μοι χαριζομένην V. <sup>8</sup> add. τοῦ m. <sup>9</sup> προδῶσω μ (manu  
posteriori) οὐ προδῶσω V. <sup>10</sup> ἀπὸ μ ο <sup>11</sup> add. κρατῆσαι ο. <sup>12</sup> δοξο-  
λογίας ο V. <sup>13</sup> ἰγ m. <sup>14</sup> θλίψεις m ο V. <sup>15</sup> ἀπορία ο V.  
<sup>16</sup> οὐχοι (sic) m. <sup>17</sup> δήποτε V.



62 *The tendency of the teaching of the Pneumatomachi.*

- Cf §§ 66, 67. πότε ; πιστεύειν εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, ὅτε ἀποταξάμενοι τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ τὴν σωτήριον ἐκείνῃν ἀφῆκαν φωνήν. τίς οὖν πρόπουσα τούτοις προσηγορία παρὰ τῶν τέκνων τοῦ φωτὸς ἐξευρέθη ; οὐχὶ παραβάται προσαγορεύονται ὡς <sup>1</sup> εἰς τὰς τῆς <sup>2</sup> σωτηρίας <sup>3</sup> αὐτῶν συνθήκας παρασπονδήσαντες ; <sup>4</sup> τί οὖν εἶπω τὸν ἀρνησίθεον ; τί δὲ τὸν ἀρνησίχριστον ; τί ἄλλο γε ἢ παραβάτην ; τῷ δὲ τὸ Πνεῦμα ἀρνησάμενῳ τίνα με βούλει θέσθαι προσηγορίαν ; οὐ τὴν αὐτὴν <sup>5</sup> ταύτην ὡς τὰς πρὸς Θεὸν <sup>6</sup> παραβάντι συνθήκας ; οὐκοῦν ὁπότε καὶ ἡ ὁμολογία <sup>1η</sup> τῆς εἰς <sup>7</sup> αὐτὸ πίστεως τὸν τῆς εὐσεβείας μακαρισμὸν προξενεῖ, καὶ ἡ ἀρνησις <sup>8</sup> τῇ κατακρίσει τῆς ἀθεότητος ὑποβάλλει, πῶς οὐ φοβερὸν τοῦτο <sup>9</sup> νῦν ἀθετῆσαι, οὐ πῦρ, οὐ ξίφος, οὐ σταυρόν, οὐ μάστιγας, οὐ τροχόν, οὐ στρεβλωτήρια φοβηθέντας, ἀλλὰ σοφίσμασι μόνοις καὶ παραγωγαῖς <sup>15</sup> τῶν Πνευματομάχων παρακρουσθέντας ; μαρτύρομαι παντὶ ἀνθρώπῳ Χριστὸν ὁμολογοῦντι καὶ τὸν Θεὸν ἀρνούμενῳ, ὅτι Χριστὸς αὐτὸν οὐδὲν ὠφελήσει, <sup>10</sup> ἢ Θεὸν ἐπικα-  
 1 Cor. xv. 17. λουμένῳ, τὸν δὲ Υἱὸν ἀθετοῦντι, ὅτι ματαίᾳ ἐστὶν ἡ πίστις αὐτοῦ, καὶ τῷ τὸ Πνεῦμα παραιτουμένῳ, ὅτι ἡ εἰς Πατέρα <sup>20</sup>  
 1. III p. 23. καὶ Υἱὸν πίστις εἰς κενὸν ἀποβήσεται αὐτῷ, ἣν οὐδὲ ἔχειν δύναται μὴ συμπαρόντος τοῦ <sup>11</sup> Πνεύματος. οὐ πιστεύει μὲν γὰρ εἰς Υἱὸν ὁ μὴ πιστεύων τῷ Πνεύματι, οὐ πιστεύει δὲ εἰς  
 1 Cor. xii. 3. Πατέρα ὁ μὴ <sup>12</sup> πιστεύσας τῷ Υἱῷ. <sup>13</sup> οὔτε γὰρ ‘εἰπεῖν δύναται Κύριον’ Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἁγίῳ, καὶ ‘Θεὸν οὐ- <sup>25</sup>  
 John i. 18. δεὶς ἑώρακε πώποτε, ἀλλ’ ὁ Μοιουγενὴς <sup>14</sup> Θεὸς ὁ ὢν <sup>15</sup> ἐν τοῖς κόλποις τοῦ Πατρὸς, <sup>16</sup> οὗτος ἡμῖν ἐξηγήσατο.’ <sup>17</sup> ἄμοιρός ἐστι καὶ τῆς ἀληθινῆς προσκυνήσεως <sup>18</sup> ὁ τοιοῦτος. οὔτε γὰρ Υἱὸν

<sup>1</sup> om. εἰς V. <sup>2</sup> σωτηρίους m. <sup>3</sup> ἐαυτὸν R<sub>2</sub> V. <sup>4</sup> om. τί οὖν . . . ἀρνησίθεον m. <sup>5</sup> om. ταύτην m. <sup>6</sup> παραβάντας m. παραβάται v. <sup>7</sup> αὐτὸν m o V ‘ unus tantum cod ’ <sup>8</sup> τῆς θεότητος τῇ κατακρίσει V. <sup>9</sup> om. νῦν V. <sup>10</sup> om. ἡ θεὸν . . . ἀθετοῦντι m. <sup>11</sup> add. ἁγίου R<sub>2</sub> o V. <sup>12</sup> πιστεύων ‘vett aliquot libri’ <sup>13</sup> οὐδὲ μ. <sup>14</sup> θεὸς R<sub>2</sub> μ o 500 C V ‘ unicus qui est a sinu Patris’ S. <sup>15</sup> υἱὸς m R<sub>3</sub> v R<sub>1</sub> R<sub>4</sub> R<sub>5</sub> <sup>16</sup> εἰς τὸν κόλπον m. <sup>17</sup> αὐτὸς m. <sup>18</sup> add οὐ μ v. <sup>19</sup> om. ὁ τοιοῦτος μ



<sup>1</sup> δυνατὸν προσκυνῆσαι <sup>2</sup> εἰ μὴ ἐν Πνεύματι <sup>3</sup> ἀγίῳ, οὔτε ἐπικαλέσασθαι τὸν Πατέρα <sup>4</sup> δυνατὸν <sup>5</sup> εἰ μὴ ἐν τῷ τῆς υἱοθεσίας Πνεύματι.

Rom viii 15.

Πρὸς τοὺς λέγοντας ἔξαρκεῖν καὶ μόνον τὸ εἰς τὸν  
5 Κύριον βάπτισμα.

# ΚΕΦΑΛΑΙΟΝ ΙΒ΄.

28. Καὶ μηδένα παρακρονέσθω τὸ τοῦ ἀποστόλου ὡς τὸ ὄνομα τοῦ Πατρὸς <sup>6</sup> καὶ τοῦ ἁγίου Πνεύματος ἐπὶ τῆς τοῦ βαπτίσματος μνήμης πολλάκις <sup>7</sup> παραλιμπάνοντος, μηδὲ  
10 διὰ τοῦτο ἀπαρτήρητον οἰέσθω τὴν ἐπὶ κλήσιν εἶναι τῶν ὀνομάτων. 'ὅσοι,' <sup>8</sup> φησὶν, 'εἰς Χριστὸν ἐβαπτίσθητε, Χρι- Gal iii 27  
στὸν ἐνεδύσασθε,' καὶ πάλιν 'ὅσοι εἰς Χριστὸν ἐβαπτί- Rom vi 3  
σθητε, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθητε.' ἡ γὰρ τοῦ 'Χρι-  
στοῦ' προσηγορία τοῦ παντός ἐστιν ὁμολογία· δηλοῖ γὰρ  
15 τὸν τε χρίσαντα <sup>9</sup> Θεὸν καὶ τὸν χρισθέντα Υἱὸν καὶ τὸ Iren Adv.  
χρίσμα τὸ Πνεῦμα, ὡς παρὰ Πέτρου ἐν ταῖς πράξεσι μεμα- Haer. iii 18 4  
θήκαμεν 'Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃν ἔχρισεν ὁ Θεὸς τῷ Acts v 38.  
Πνεύματι τῷ ἁγίῳ,' καὶ ἐν τῷ 'Ἡσαΐα· 'Πνεῦμα Κυρίου ἐπ' Is lxi 1  
ἐμέ, οὗ ἐννεκεν ἔχρισέ με,' καὶ ὁ <sup>10</sup> ψαλμῶδός· 'διὰ τοῦτο ἔχρισέ Ps xlv. [cliv  
20 σε, ὁ Θεός, ὁ Θεός σου ἔλαιον ἀγαλλιάσεως' <sup>11</sup>. φαίνεται μέν- LXX] 8  
τοι ποτὲ καὶ μόνου τοῦ Πνεύματος ἐπὶ τοῦ βαπτίσματος μνημο-  
νεύσας. 'πάντες γάρ,' φησὶν, 'ἐν ἐνὶ σώματι εἰς ἐν Πνεῦμα 1 Cor xii 13  
(incorrectly  
quoted)

<sup>1</sup> δύναται ο V. <sup>2</sup> om. εἰ ο V <sup>3</sup> add τῷ m ο V. <sup>4</sup> om.  
δυνατὸν m ο <sup>5</sup> om. εἰ ο V <sup>6</sup> add καὶ τοῦ υἱοῦ μ 'tres codd.  
addunt καὶ τοῦ υἱοῦ quae voces in Colb. deletae.' <sup>7</sup> μὴ παραλιμ-  
βάνοντος m <sup>8</sup> add γάρ m. <sup>9</sup> πατέρα m. Deum Patrem S  
<sup>10</sup> ψαλμός ο V 'codd. nonnulli' in psalmo S. <sup>11</sup> add παρὰ τοὺς μετέ-  
χους σου Ben. om. S ο μ ν 'desunt in tribus codd.'

28. 13. εἰς τὸν θάνατον αὐτοῦ The Eunomians (i e. Anomoeans)  
only used one immersion Conc Const Canon VII Εὐνομιανοὺς τοὺς  
εἰς μίαν κατὰ δύσιν βαπτίζομένους. It seems (Soc v. 24, Sozom. vi 26)  
that this meant εἰς τὸν τοῦ Χριστοῦ θάνατον.

22. ἐν ἐνὶ σώματι, κ.τ.λ. The words of St. Paul (1 Cor. xii. 13) are καὶ

64 *The close connexion of Baptism with Faith.*

Acts 1 5 ἐβαπτίσθημεν.' συμφωνεῖ δὲ τούτῳ καὶ τὸ 'ὡμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ,'<sup>1</sup> καὶ τὸ 'αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ' ἀλλ' οὐ παρὰ τοῦτο τέλειον ἄν τις εἴποι βάπτισμα, ᾧ μόνον τὸ ὄνομα τοῦ Πνεύματος ἐπεκλήθη. χρὴ γὰρ ἀπαράβατον μένειν<sup>2</sup> αἰεὶ τὴν ἐν τῇ ζωοποιῷ χάριτι<sup>5</sup> δεδομένην παράδοσιν. ὁ γὰρ λυτρωσάμενος ἐκ φθορᾶς τὴν ζωὴν ἡμῶν ἔδωκε δύναμιν ἡμῖν<sup>3</sup> ἀνακαινώσεως, ἄρρητον μὲν ἔχουσιν τὴν αἰτίαν καὶ ἐν μυστηρίῳ κατεχομένην, μεγάλην δὲ ταῖς ψυχαῖς<sup>4</sup> τὴν σωτηρίαν φέρουσιν,<sup>5</sup> ὥστε τὸ προσθεῖναι τι ἢ ἀφελεῖν ζωῆς ἐστὶ τῆς αἰδίου προδόχως<sup>10</sup> ἔκπτωσις. εἰ τοίνυν ἐν τῷ βαπτίσματι ὁ χωρισμὸς τοῦ Πνεύματος ἀπὸ Πατρὸς καὶ Υἱοῦ ἐπικίνδυνος μὲν τῷ βαπτίζοντι, ἀνωφελὲς δὲ τῷ δεχομένῳ, πῶς ἡμῖν ἀσφαλὲς ἀπὸ Πατρὸς καὶ Υἱοῦ διασπᾶν τὸ Πνεῦμα; πίστις<sup>6</sup> δὲ καὶ βάπτισμα δύο τρόποι τῆς σωτηρίας συμφυεῖς ἀλλήλοις καὶ ἀδιαί-<sup>15</sup> ρετοι. πίστις μὲν γὰρ τελειοῦται διὰ βαπτίσματος, βάπτισμα δὲ<sup>7</sup> θεμελιοῦται διὰ τῆς πίστεως, καὶ διὰ τῶν αὐτῶν ὀνομάτων ἐκάτερα πληροῦνται. ὥς γὰρ πιστεύομεν εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, οὕτω<sup>8</sup> καὶ βαπτίζομεθα εἰς τὸ ὄνομα<sup>10</sup> τοῦ Πατρὸς καὶ<sup>10</sup> τοῦ Υἱοῦ καὶ<sup>10</sup> τοῦ ἁγίου<sup>20</sup>

Ps ciii [cii LXX.]<sup>4</sup>

Deut iv. 2.  
Rev xxi. 18,  
19

Cf. Hooker,  
Euccl Pol v.  
62, 10  
Cf § 67

Heb vi 1, 2.  
I III. p 24  
Eph v. 26

<sup>1</sup> om καὶ τὸ . . . ἁγίῳ v. <sup>2</sup> om ἀεὶ m o V 'ex tribus MSS codd. hanc vocem addidimus' <sup>3</sup> ἀνακαινώσεως V. <sup>4</sup> om. τὴν μ v. <sup>5</sup> (pro ὥστε τὸ) ᾧ m o V. ἧ μ v. <sup>6</sup> om. δὲ m o V <sup>7</sup> τελειοῦται μ 'quatuor codd.' S 'fundatio et perfectio' quae voces respondent vobis: θεμελιοῦται et πληροῦνται <sup>8</sup> ὥσπερ m οὕτως o <sup>9</sup> om. καὶ μ. <sup>10</sup> om τοῦ m.

γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, . . . , καὶ παντες [eis] ἐν πνεύμα ἐποτίσθημεν St Basil both here and in § 61 quotes them ἐν ἐνὶ σώματι εἰς ἐν Πνεῦμα ἐβαπτίσθημεν.

14. διασπᾶν τὸ Πνεῦμα. The Syrian paraphrase is suggestive 'Non enim levis est res separari Spiritum Sanctum a Patre et Filio. Quod si dicunt; "non separamus Spiritum a Patre et Filio, sed his tribus nominibus damus baptismum": quomodo dant Eum, si ὁμοούσιον Divinitati Spiritum non ponunt?' See note and reference on § 26. Most of the Arians used the formula, but Socrates (v 24) says of some, apparently the Eunomio-theophrontians and the Eunomio-eutychians, ὅτι τὸ βάπτισμα παρέχοντες, οὐ γὰρ εἰς τὴν Τριάδα, ἀλλ' εἰς τὸν τοῦ Χριστοῦ βαπτίζοντι θάνατον.

Πνεύματος, καὶ προάγει μὲν ἡ ὁμολογία πρὸς τὴν σωτηρίαν  
εἰσάγουσα, ἐπακολουθεῖ δὲ τὸ βάπτισμα <sup>1</sup> ἐπισφραγίζου-  
ν ἡμῶν τὴν συγκατάθεσιν.

<sup>2</sup> Αἰτίας ἀπόδοσις διὰ τί οἱ ἄγγελοι Πατρὶ καὶ Υἱῷ  
5 παρὰ τῷ <sup>3</sup> Παύλῳ συμπαρελήφθησαν.

# ΚΕΦΑΛΑΙΟΝ <sup>4</sup> ΙΓ'.

29. 'Ἀλλὰ καὶ ἕτερα,' φησί, 'συναριθμούμενα Πατρὶ  
καὶ Υἱῷ οὐχὶ καὶ συνδοξάζεται πάντως, ὡς ὁ ἀπόστολος  
ἀγγέλους συμπαρελάβετο, εἰς τὴν <sup>5</sup> διαμαρτυρίαν τὴν ἐπὶ  
10 Τιμοθέου λέγων· "διαμαρτύρομαί σοι ἐνώπιον τοῦ Θεοῦ καὶ 1 Tim v 21  
<sup>6</sup> Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν <sup>7</sup> αὐτοῦ ἀγγέλων" οὗτος  
οὔτε ἀλλοτριούμεν τῆς λοιπῆς κτίσεως, οὔτε Πατρὶ καὶ Υἱῷ  
συναριθμεῖν ἀνεχόμεθα.' ἐγὼ δέ, εἰ καὶ μηδεμιᾶς ἀποκρί-  
σεως ἄξιος ὁ λόγος, οὕτω πρόχειρον τὴν ἀτοπίαν ἔχων, ὅμως  
15 ἐκεῖνο λέγω, ὅτι <sup>8</sup> μάρτυρα μὲν καὶ ὁμόδουλον ἂν τις τυχὸν  
<sup>9</sup> παραστήσαιο πρῶτον κριτῇ καὶ ἡμέρῳ, καὶ μάλιστα <sup>10</sup> δὴ ἐν  
τῇ πρὸς τοὺς κρινομένους ἐπιεικείᾳ τὸ ἀναντίρρητον τῆς τῶν  
<sup>11</sup> κριμάτων δικαιοσύνης ἐπιδεικνύντι· ἐλεύθερος δὲ εἶναι ἀπὸ Rom viii 2  
δούλου, καὶ υἱὸς κληθῆναι Θεοῦ, καὶ ζωοποιηθῆναι ἀπὸ 1 John iii 1  
20 θανάτου, παρ' οὐδενὸς ἐτέρου δύναται, ἢ παρὰ τοῦ τὴν κατὰ Rom viii 11  
φύσιν οἰκειότητα κεκτημένου καὶ τῆς δουλικῆς ἀξίας ἀπηλ-  
λαγμένου. πῶς γὰρ οἰκειώσκει Θεῷ <sup>12</sup> ὁ ἀλλότριος; πῶς δὲ Eph. ii 19  
ἐλευθερώσει, αὐτὸς ἔνοχος ὢν τῷ ζυγῷ τῆς δουλείας; ὥστε

<sup>1</sup> σφραγίζον μ. ν. <sup>2</sup> add. περὶ ν (sub titulorum conspectu). <sup>3</sup> add  
ἀποστόλῳ μ. <sup>4</sup> id m <sup>5</sup> μαρτυρίαν m <sup>6</sup> add κυρίον μ. ν.  
<sup>7</sup> ἀγγέλων αὐτοῦ μ. ν. <sup>8</sup> μαρτυρεῖ m <sup>9</sup> παραστήσαι τῷ (sic) m.  
προστήσαιο ν. <sup>10</sup> δὲ ν. om. δὴ ἐν m. <sup>11</sup> κρινομένων μ. <sup>12</sup> om. ὁ μ.

1 καὶ προάγει μὲν κ.τ.λ. St. Basil also says in adv. Eunom iii.  
5 ἔστι γὰρ τὸ βάπτισμα σφραγὶς τῆς πίστεως, ἣ δὲ πίστις θεότητος  
συγκατάθεσις.

οὐκ <sup>1</sup> ἐφ' ὁμοίοις Πνεύματός ἐστι καὶ ἀγγέλων ἢ μνήμη, ἀλλὰ  
 τὸ μὲν Πνεῦμα ὡς ζωῆς <sup>2</sup> Κύριον, οἱ δ' ἄγγελοι ὡς βοηθοὶ  
 τῶν ὁδοδούλων καὶ πιστοὶ μάρτυρες τῆς ἀληθείας παρα-  
 λαμβάνονται. ἔθος γὰρ τοῖς ἀγίοις τὰς ἐντολὰς τοῦ Θεοῦ  
 ἐπὶ μαρτύρων διδόναι, ὡς καὶ αὐτὸς <sup>3</sup> οὗτός φησι Τιμοθέω· <sup>5</sup>  
 'ἃ παρέλαβες παρ' ἐμοῦ ἐπὶ πολλῶν μαρτύρων, ταῦτα παρά-  
 θου πιστοῖς ἀνθρώποις.' καὶ νῦν τοὺς ἀγγέλους ἐπιμαρ-  
 τύρεται· οἶδε γὰρ ὅτι συμπαρέσονται ἄγγελοι τῷ Κριτῇ,  
 ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς κρίναι τὴν οἰκουμένην ἐν  
 δικαιοσύνῃ. 'ὅς γὰρ ἄν,' φησὶν, 'ὁμολογήσῃ ἐν ἐμοὶ ἔμπρο- <sup>10</sup>  
 σθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν  
 αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· <sup>4</sup> ὁ δὲ ἀπαρνησά-  
 μενός με <sup>5</sup> ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον  
 τῶν ἀγγέλων τοῦ Θεοῦ.' καὶ Παῦλος ἐτέρωθί φησιν· 'ἐν  
 τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ Χριστοῦ ἀπ' <sup>6</sup> οὐρανοῦ <sup>15</sup>  
 μετ' ἀγγέλων.' τούτου χάριν ἐντεῦθεν ἡδὴ διαμαρτύρεται  
 ἐπὶ τῶν ἀγγέλων, εἰς τὸ μέγα κριτήριον <sup>7</sup> εὐπρεπεῖς ἑαυτῷ  
 τὰς ἀποδείξεις παρασκευάζων.

**30.** Καὶ οὐχ οὗτος <sup>8</sup> μόνον, ἀλλὰ καὶ πάντες ἀπλῶς οἱ  
<sup>9</sup> λόγου τινὰ διακονίαν πεπιστευμένοι <sup>10</sup> οὐδένα <sup>11</sup> χρόνον δια- <sup>20</sup>  
 μαρτυρόμενοι παύονται, ἀλλὰ καὶ τὸν οὐρανὸν καὶ τὴν γῆν  
 ἐπιβοῶνται, ὡς καὶ νῦν πάσης πράξεως εἴσω αὐτῶν τελου-  
 μένης, καὶ ἐν τῇ ἐξετάσει τῶν βεβιωμένων συνεσομένων  
<sup>12</sup> τοῖς κρινομένοις. 'προσκαλέσεται γάρ,' φησί, 'τὸν οὐ-  
 ρανὸν ἄνω καὶ τὴν γῆν τοῦ διακρίναι τὸν λαὸν αὐτοῦ.' <sup>21</sup>  
 ὅθεν Μωϋσῆς <sup>13</sup> παρατίθεται μέλλων τὰ λόγια τῷ λαῷ·  
 Deut. iv 26. 'διαμαρτύρομαι <sup>14</sup> ὑμῖν,' φησί, 'σήμερον τόν <sup>15</sup> τε οὐρανὸν καὶ

<sup>1</sup> ἐφ' R<sub>1</sub>. <sup>2</sup> add ἐστιν m. <sup>3</sup> om. οὗτος m V. <sup>4</sup> om ὁ  
 δὲ . . τοῦ θεοῦ v. <sup>5</sup> ἐμπροσθεν m. <sup>6</sup> οὐρανῶν m. <sup>7</sup> εὐπρε-  
 पेῖς m o C. <sup>8</sup> μόνος m o V <sup>9</sup> λόγοι m. <sup>10</sup> οὐ m <sup>11</sup> om.  
 χρόνον διαμαρτυρόμενοι m. <sup>12</sup> add. ἐν v. <sup>13</sup> add. μὲν m o. <sup>14</sup> om.  
 ὑμῖν m v. <sup>15</sup> om. τε m.

29 6. ἐπὶ πολλῶν μαρτύρων. In 2 Tim ii. 2, the reading is διὰ  
 πολλῶν μαρτύρων. Vulg. 'per multos testes.'

τὴν γῆν,<sup>1</sup> καὶ πάλιν τὴν ῥῆσιν λέγων· ‘πρόσεχε, οὐρανέ, καὶ Deut. xxxii  
 λαλήσω, καὶ ἀκουέτω γῆ ῥήματα ἐκ στόματός μου,’ καὶ Is. i. 2  
 ‘Ἡσαίας’ ‘ἄκουε, οὐρανέ, καὶ ἐνωτίζον, γῆ<sup>1</sup>.’ Ἰερεμίας δὲ  
 καὶ ἔκστασιν τινα τοῦ οὐρανοῦ ἐπὶ τῇ ἀκοῇ τῶν ἀνοσίων  
 5 ἔργων τοῦ λαοῦ διηγείται· ‘ἐξέστη <sup>2</sup> ὁ οὐρανὸς ἐπὶ τούτῳ, Jer. ii. 12, 13.  
 καὶ ἔφριξεν ἐπὶ πλεῖον σφόδρα, ὅτι δύο καὶ πονηρὰ ἐποίησεν  
 ὁ λαὸς <sup>3</sup> μου,’ καὶ ὁ ἀπόστολος τοῖνυν, ὥσπερ παιδαγωγούς  
 τινὰς <sup>4</sup> ἢ παιδονόμους ἐπιτεταγμένους τοῖς ἀνθρώποις τοὺς  
 ἀγγέλους εἰδώς, εἰς μαρτυρίαν ἐπεκαλέσατο. Ἰησοῦς δὲ  
 10 ὁ τοῦ Ναυῆ καὶ λίθον μάρτυρα τῶν λόγων <sup>5</sup> ἔστησεν (ἦδη  
 δέ που καὶ βουνὸς μάρτυς παρὰ τοῦ Ἰακώβ ὠνομάσθη). Gen. xxxii. 47  
 ‘ἔσται γάρ,’ φησὶν, ‘ὁ λίθος <sup>6</sup> ἐν ὑμῖν σήμερον εἰς μαρτύριον  
 ἐπ’ <sup>7</sup> ἐσχάτων τῶν ἡμερῶν, ἡνίκα ἂν ψεύσησθε Κυρίῳ τῷ  
 Θεῷ <sup>8</sup> ἡμῶν,’ τάχα μὲν που πιστεύουν τῇ δυνάμει τοῦ Θεοῦ  
 15 καὶ τοὺς λίθους φωνὴν ἀφήσειν εἰς ἔλεγχον τῶν παραβεβη- Luke xix. 40.  
 κώτων, εἰ δὲ μή, ἀλλὰ τό γε ἐκάστου συνειδὸς τῇ <sup>9</sup> ἐνεργείᾳ Hab. ii. 11.  
 τῆς ὑπομνήσεως πάντως κατατρωθήσεσθαι. οὕτω μὲν οὖν  
 τοὺς μάρτυρας, οἵτινές ποτ’ ἂν ὦσιν, ὥστε εἰς ὕστερον  
 10 αὐτοὺς <sup>11</sup> παραστήσεσθαι, οἱ τὴν οἰκονομίαν τῶν ψυχῶν  
 20 πεπιστευμένοι <sup>12</sup> προετοιμάζονται· τὸ δὲ Πνεῦμα οὐ διὰ τὴν  
 ἐπὶ καιροῦ <sup>13</sup> χρεῖαν, ἀλλὰ διὰ τὴν ἐκ φύσεως κοινωνίαν  
 συντέτακται τῷ Θεῷ, οὐχ ὑφ’ ἡμῶν ἐλकुσθέν, ἀλλ’ <sup>14</sup> ὑπὸ  
 τοῦ Κυρίου παραληφθέν.

<sup>1</sup> add. ὅτι κύριος ἐλάλησεν m <sup>2</sup> add. γὰρ m. <sup>3</sup> om. μου μ v.  
<sup>4</sup> καὶ μ v ‘tres codd.’ <sup>5</sup> ἐνέστησεν v (ἐν in rasura a manu prima).  
<sup>6</sup> add. οὗτος m. <sup>7</sup> ἐσχάτου o. ἐσχάτον V <sup>8</sup> ὑμῶν m μ o v (LXX.  
 μου et ἡμῶν) <sup>9</sup> ἐνεργεία ‘nonnulli codd.’ <sup>10</sup> αὐτοῖς o <sup>11</sup> ἐλθεῖν  
 καὶ m. txt. m μ o V. παραστήσασθαι v Ben. <sup>12</sup> προετρεπίζονται  
 (sic) m. <sup>13</sup> μαρτυρίαν m <sup>14</sup> παρὰ m.

Ἐνστασις ὅτι <sup>1</sup> καὶ εἰς Μωϋσῆν τινες ἐβαπτίσθησαν  
καὶ ἐπίστευσαν <sup>2</sup> εἰς αὐτόν, <sup>3</sup> καὶ πρὸς ταύτην ἀπάν-  
τησις· ἐν οἷς <sup>4</sup> καὶ τὰ περὶ τύπων.

ΚΕΦΑΛΑΙΟΝ <sup>5</sup> ΙΔ'.

31. 'Ἄλλ' οὐδὲ εἰ βαπτίζομεθα,' φησίν, 'εἰς αὐτό, <sup>6</sup> οὐδ' <sup>5</sup>  
οὕτω δίκαιον μετὰ Θεοῦ τετάχθαι. καὶ γὰρ <sup>7</sup> καὶ "εἰς τὸν  
1 Cor 11 Μωϋσῆν" τινες "ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θα-  
λάσσῃ." ὁμοίως δὲ καὶ ἡ πίστις ὁμολογεῖται ἤδη καὶ εἰς  
Ex xiv 31 ἀνθρώπους γεγενῆσθαι "ἐπίστευσε γὰρ ὁ λαὸς τῷ θεῷ καὶ  
Μωϋσεὶ τῷ θεράποντι αὐτοῦ." τί οὖν, <sup>8</sup> φησίν, 'ἐκ τῆς <sup>10</sup>  
πίστεως καὶ τοῦ βαπτίσματος τὸ ἅγιον Πνεῦμα τοσοῦτον  
ἀνυψοῖς καὶ μεγαλύνεις ὑπὲρ τὴν κτίσιν, ὅποτε τὰ αὐτὰ καὶ  
ἀνθρώποις ἤδη προσμεμαρτύρηται; τί οὖν ἐροῦμεν; ὅτι  
<sup>9</sup> εἰς μὲν τὸ Πνεῦμα ἡ πίστις ὡς εἰς τὸν Πατέρα καὶ <sup>10</sup> εἰς  
τὸν Υἱόν, ὁμοίως <sup>11</sup> δὲ καὶ <sup>12</sup> τὸ βάπτισμα· <sup>13</sup> ἡ δὲ εἰς τὸν <sup>15</sup>  
1 III p 26 Μωϋσῆν καὶ <sup>14</sup> τὴν νεφέλην, ὡς εἰς σκιὰν καὶ <sup>15</sup> τύπον. οὐ

<sup>1</sup> om καὶ ο v      <sup>2</sup> Μωσεί μ Μωσῆ ο V v (et in his quatuor codd. saepius omittitur v)      <sup>3</sup> om. καὶ . . . ἀπάντησις ο (in tabula) V  
<sup>4</sup> om. καὶ V.      <sup>5</sup> ἰε m      <sup>6</sup> οὐθ' ο V.      <sup>7</sup> om. καὶ μ v.      <sup>8</sup> φασίν v  
<sup>9</sup> add. εἰ V.      <sup>10</sup> om εἰς m V      <sup>11</sup> om. δὲ m      <sup>12</sup> add εἰς ο  
<sup>13</sup> txt m μ ο v. εἰ Bēn. 'ex duobus veteribus libris.'      <sup>14</sup> add. εἰς m.  
<sup>15</sup> add. εἰς ο.

31 13. ὅτι εἰς μὲν τὸ Πνεῦμα. That faith 'in the Spirit,' and in the same way baptism 'in the Spirit,' are solemn things (τὸ σεμνόν, § 32) on a level with faith and baptism in the Father and in the Son: but faith in Moses, and baptism into him and the cloud, are on the level of a foreshadowing and a type. St. Basil in this section confines himself to the types that are declared to be types in the New Testament. The true typical event is defined towards the end of this section, in the description of the sea and the cloud, πρὸς μὲν τὸ παρόν, εἰς πίστιν ἐνῆγγε διὰ τῆς καταπλήξεως (Syr 'ut crederent in Deum propter hoc miraculum'), πρὸς δὲ τὸ μέλλον, ὡς τύπος τὴν ἐσομένην χάριν προεισημαίνει: it can thus be distinguished from the allegorical application (Gal iv 24). This distinction is not observed always. e g m St. Cyril Hier. Catech Lect. xiii 17-23 on the Old Testament types of our Lord's death and the figures applicable to it.



δήπον <sup>1</sup> δὲ ἐπειδὴ μικροῖς καὶ ἀνθρωπίνους <sup>2</sup> προδιαμορφοῦται τὰ θεῖα, μικρά τις ἔστι καὶ ἡ τῶν θείων φύσις, <sup>3</sup> ἣν ἡ τῶν τύπων σκιαγραφία πολλάκις <sup>4</sup> προαπεσήμηνεν. ἔστι γὰρ ὁ τύπος προσδοκωμένων δῆλωσις, διὰ μιμήσεως ἐνδει-  
 5 κτικῶς τὸ μέλλον προυποφαίνων, ὡς ὁ Ἀδὰμ <sup>5</sup> τύπος τοῦ Rom i. 14.  
 μέλλοντος, καὶ ἡ πέτρα τυπικῶς ὁ Χριστός, καὶ τὸ τῆς 1 Cor x 4  
 πέτρας ὕδωρ <sup>6</sup> τῆς ζωτικῆς τοῦ λόγου δυνάμεως ('εἴ τις' γάρ, Ex xvii 6.  
 φησί, 'διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω'), καὶ τὸ μάννα John vii 27  
 τοῦ ζῶντος ἄρτου τοῦ ἐκ τοῦ οὐρανοῦ καταβάντος, καὶ ὁ ἐπὶ John vi 49-  
 10 σημείου κείμενος ὄφης τοῦ σωτηρίου πάθους τοῦ διὰ <sup>7</sup> τοῦ 51.  
 σταυροῦ τελεσθέντος, διὸ καὶ οἱ ἀποβλέποντες εἰς αὐτὸν Num xxi 5  
 διεσώζοντο. οὕτω δὴ καὶ τὰ περὶ τῆς <sup>8</sup> ἐξαγωγῆς τοῦ John iii 14  
 Ἰσραὴλ εἰς ἐνδειξιν τῶν διὰ τοῦ βαπτίσματος σωζομένων  
 15 ὡς καὶ τῶν βαπτιζομένων τὰ σώματα, <sup>9</sup> διδομένης τῆς  
 χάριτος τοῖς σημειωθείσιν ὑπὸ τοῦ αἵματος. τὸ μὲν γὰρ  
 αἷμα τοῦ προβάτου τύπος τοῦ αἵματος τοῦ Χριστοῦ, τὰ δὲ  
 πρωτότοκα τύπος τοῦ πρωτοπλάστου, ὃς ἐπειδὴ ἀναγκαίως  
 ἡμῖν ἐννύσχει τῇ ἀκολουθίᾳ τῆς διαδοχῆς μέχρι τέλους  
 20 παραπεμπόμενος, διὰ τοῦτο ἐν τῷ Ἀδὰμ πάντες ἀποθνή- 1 Cor xv 2  
 σκομεν, καὶ ἐβασίλευσεν ὁ θάνατος <sup>10</sup> μέχρι τῆς τοῦ νόμου Rom v 17  
 πληρώσεως καὶ τῆς <sup>11</sup> τοῦ Χριστοῦ παρουσίας. <sup>12</sup> διετηρήθη  
 δὲ <sup>13</sup> ὑπὸ τοῦ Θεοῦ τὰ πρωτότοκα τοῦ μὴ θίγειν τὸν ὀλο-  
 θρεύοντα εἰς ἐνδειξιν τοῦ μηκέτι ἡμᾶς ἀποθνήσκειν ἐν τῷ

<sup>1</sup> δὴ m. <sup>2</sup> προδιαμορφοῦται m μ (littera σ a posteriore manu erasa est, sed mansit perspicibilis), 'quidam codd' <sup>3</sup> ὡν m <sup>4</sup> πρὸ ἀπεσήμανεν m ἀπεσήμηνεν μ. προαπεσήμαινεν V. προαπεσαίμηνεν v προαπεσήμηνεν 'alii.' ἀπεσήμαινεν 'alii' <sup>5</sup> add. ἣν ο <sup>6</sup> om. τῆς v. <sup>7</sup> om τοῦ μ <sup>8</sup> διεξαγωγῆς v. <sup>9</sup> διαδομένης R<sub>1</sub>. <sup>10</sup> add ἀπὸ Ἀδὰμ m. <sup>11</sup> om τοῦ ο V. <sup>12</sup> καὶ ἐσώζετο μ v 'tres codd' (pro διετηρήθη δὲ). <sup>13</sup> om. ὑπὸ τοῦ θεοῦ V.

15 τὰ σώματα. Cf. Heb. x 21 καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ 'Corpora enim nostra per lavacrum, illam quae est ad incorruptionem unitatem accipiunt, animae autem per Spiritum,' Iren. i. 17, quoted by Waterland on Justification, vol ix. p. 440.

1 Cor xv 22 Ἀδάμ, τοὺς ζωοποιηθέντας ἐν ᾧ Χριστῷ. ἡ δὲ θάλασσα καὶ ἡ νεφέλη, πρὸς μὲν τὸ παρόν, εἰς πίστιν ὡς ἐνῆγε διὰ τῆς καταπλήξεως, πρὸς δὲ τὸ μέλλον, ὡς τύπος τὴν ἐσομένην

Hos xiv 10 χάριν ἡ προύπεσήμεναι. 'τίς σοφὸς καὶ συνήσει ταῦτα ;' πῶς ἡ θάλασσα βάπτισμα τυπικῶς, χωρισμὸν ποιούσα τοῦ Φαραώ, ὡς καὶ τὸ λουτρὸν τοῦτο, τῆς τυραννίδος τοῦ διαβόλου. ἀπέκτεινεν ἐκεῖνη ἐν αὐτῇ τὸν ἐχθρόν· ἀποθνήσκει καὶ ὧδε ἡ ἔχθρα ἡμῶν ἡ εἰς Θεόν. ἐξῆλθεν ἀπ' ἐκείνης ἀπαθῆς ὁ λαός· ἀναβαίνομεν καὶ ἡμεῖς ὡς ἐκ νεκρῶν

Eph ii 5, 8 ζῶντες ἀπὸ τοῦ ὕδατος, χάριτι σωθέντες τῇ τοῦ καλέσαντος 10

Wisdom xiv 7 ἡμᾶς. ἡ δὲ νεφέλη σκιὰ τῆς ἐκ τοῦ Πνεύματος δωρεᾶς τοῦ τῇ φλόγα τῶν παθῶν διὰ τῆς νεκρώσεως τῶν μελῶν καταψύχοντος.

32. Τί οὖν ; ἐπειδὴ τυπικῶς εἰς Μωϋσὴν ἐβαπτίσθησαν, διὰ τοῦτο ἡ μικρὰ ἡ τοῦ βαπτίσματος χάρις ; οὕτω μὲν οὖν οὐδ' ἂν ἄλλο τι ἡ μέγα εἴη τῶν ἡμετέρων, εἴπερ τὸ ἐν ἐκάστῳ σεμνὸν τοῖς τύποις προδιαβάλλοιμεν. οὔτε γὰρ ἡ εἰς ἀνθρώπους τοῦ Θεοῦ ἀγάπη μέγα τι καὶ ὑπερφυῖς, ὅς τὸν Μονογενῆ Υἱὸν ἔδωκεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ἐπειδὴ καὶ Ἀβραὰμ τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, οὐδὲ τὸ πάθος τοῦ Κυρίου ἐνδοξον. ἐπειδὴ πρόβατον ἀντὶ Ἰσαὰκ τὸν τύπον ἐπλήρου τῆς προσφορᾶς, οὔτε ἡ εἰς ἄδου φοβερὰ κἀθοδος, ἐπειδὴ Ἰωάννης ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ τοῦ θανάτου τὸν τύπον προεξεπλήρου. ταῦτόν τοις ποιεῖ καὶ ἐπὶ τοῦ βαπτίσματος ὁ τῇ σκιᾷ συγκρίνων τὴν ἀλήθειαν, καὶ τοῖς τύποις παραβάλλων τὰ παρ' αὐτῶν σημαινόμενα, καὶ διὰ Μωυσέως καὶ τῆς θαλάσσης πᾶσαν ὁμοῦ διασύρειν τὴν εὐαγγελικὴν οἰκονομίαν ἐπιχειρῶν. ποία γὰρ ἄφρεσις

Gen xlii. 16  
I. XX Rom  
viii 30

Matt xii 40

I III. p 27

Eph i 7

<sup>1</sup> om. τῷ ο V. <sup>2</sup> ἦγεν m. <sup>3</sup> add. διὰ m <sup>4</sup> προύπεσήμεναι m. <sup>5</sup> add. μὲν m. <sup>6</sup> δὲ ὧδε καὶ m. <sup>7</sup> μικρὸν μ ν  
'tres codd.' <sup>8</sup> om ἂν V. <sup>9</sup> εἴη μέγα m ν. <sup>10</sup> ἀγάπη τοῦ  
θεοῦ μ ν. <sup>11</sup> ἔδωκεν m ο V. <sup>12</sup> om. καὶ m. <sup>13</sup> οὐκ ἐφείσατο  
τοῦ ἰδίου υἱοῦ οὔτε τὸ τοῦ κυρίου πάθος μ ν. <sup>14</sup> οὔτε μ ο V ν neque  
vero S <sup>15</sup> txt. μ ν. κἀθοδος φοβερὰ Ben m ο V <sup>16</sup> hic desinit m. <sup>17</sup> τὴν εὐαγγελικὴν οἰκονομίαν διασύρειν ἐπιχειρῶν ο V.

παραπτωμάτων ; ποία ζωῆς ἀνανέωσις ἐν θαλάσῃ ; ποῖον <sup>Eph iv 23</sup>  
 χάρισμα πνευματικὸν διὰ Μωϋσέως ; ποία νέκρωσις <sup>1</sup> ἁμαρ- <sup>1 Cor xii 4</sup>  
 τημάτων ἐκεῖ ; οὐ συναπέθανον ἐκεῖνοι Χριστῷ, διόπερ οὐδὲ <sup>Rom viii 1;</sup>  
 συνηγέρθησαν. οὐκ ἐφόρεσαν τὴν εἰκόνα τοῦ ἐπουραλίου, <sup>2 Tim ii 11</sup>  
 οὐ τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιήνεγκαν, οὐκ <sup>Col. ii 12</sup>  
 ἀπεδύσαντο τὸν παλαῖον ἄνθρωπον, οὐκ ἐνεδύσαντο τὸν νέον <sup>1 Cor xv 46</sup>  
 τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν, <sup>2</sup> κατ' εἰκόνα τοῦ κτί- <sup>2 Cor. 4. 10</sup>  
 σαντος <sup>3</sup> αὐτόν. τί οὖν <sup>4</sup> βαπτίσματα συγκρίνεις, ὧν ἡ προσ- <sup>Col. iii 9, 11</sup>  
 ηγορία μόνη κοινή, ἡ δὲ τῶν πραγμάτων διαφορὰ τοσαύτη,  
 ὅση ἂν γένοιτο ὄνειρον πρὸς <sup>5</sup> τὴν ἀλήθειαν, καὶ σκιᾶς καὶ  
 εἰκόνων πρὸς τὰ κατ' οὐσίαν ὑφεστηκότα ;

33. Ἀλλὰ καὶ ἡ εἰς τὸν Μωϋσέα πίστις οὐ τὴν εἰς τὸ  
 Πνεῦμα πίστιν ὀλίγου τινὸς ἀξίαν δείκνυσιν, ἀλλὰ κατὰ τὸν  
 τούτων λόγον μᾶλλον τὴν εἰς τὸν Θεὸν τῶν ὅλων ὁμολογίαν  
 15 κατασμικρύνει. <sup>6</sup> ἐπίστευσε <sup>7</sup> γάρ, φησὶν, ὁ λαὸς <sup>8</sup> τῷ <sup>Ex xiv 31</sup>  
 Θεῷ καὶ Μωϋσεὶ τῷ θεράποντι αὐτοῦ. Θεῷ τοίνυν συνέ-  
 ζευκται, οὐχὶ τῷ Πνεύματι, καὶ τύπος ἦν οὐχὶ τοῦ Πνεύματος,  
 ἀλλὰ τοῦ Χριστοῦ. τὸν <sup>9</sup> γὰρ μεσίτην Θεοῦ καὶ ἀνθρώπων δι' <sup>1 Tim ii 5</sup>  
 ἑαυτοῦ τότε <sup>10</sup> προαπετύπου ἐν τῇ τοῦ νόμου διακονίᾳ. οὐ γὰρ  
 20 τοῦ Πνεύματος <sup>11</sup> τύπος ἦν Μωϋσῆς, τὰ πρὸς τὸν Θεὸν τῷ  
 λαῷ μεσιτεύων. ἐδόθη γὰρ νόμος ἡ διαταγὴ δι' ἀγγέλων, ἐν <sup>Gal. iii 19</sup>  
 χειρὶ μεσίτου, δηλαδὴ τοῦ Μωϋσέως, κατὰ τὴν <sup>12</sup> πρόκλησιν  
 τοῦ λαοῦ λέγοντος· ἡ ἀλήθειαν σὺ, φησί, πρὸς ἡμᾶς, καὶ μὴ <sup>Ex xx 19.</sup>  
 λαλεῖτω πρὸς ἡμᾶς ὁ Θεός. ὥστε ἡ εἰς αὐτὸν πίστις ἐπὶ  
 25 τὸν Κύριον ἀναφέρεται τὸν μεσίτην <sup>13</sup> Θεοῦ καὶ ἀνθρώπων, <sup>1 Tim. ii. 5</sup>  
 τὸν εἰπόντα· εἰ ἐπιστεύετε Μωϋσεὶ, ἐπιστεύετε ἂν ἐμοί· <sup>John v 46</sup>  
<sup>14</sup> ἄρα οὖν <sup>15</sup> μικρὸν ἢ εἰς <sup>16</sup> τὸν Κύριον πίστις, ἐπειδὴ διὰ  
 Μωϋσέως προσημάνθη ; οὕτως οὐδὲ εἴ τις εἰς Μωϋσῆν

<sup>1</sup> txt μ ν 'quidam codd' peccatorum S. ἁμαρτίας ο V Ben. <sup>2</sup> καὶ μ  
<sup>3</sup> om. αὐτόν ο V <sup>4</sup> txt. v. baptismorum S. βάπτισμα (sic) συγ-  
 κρίνεις ὧν μ συγκρίνεις βάπτισμα ᾧ R<sub>3</sub> <sup>5</sup> om τὴν v. <sup>6</sup> ἐπίστευσαν  
 (om ὁ λαὸς) ο V 'codd. duo' crediderunt S. <sup>7</sup> om. γάρ V. <sup>8</sup> om.  
 τῷ 'codd. duo.' <sup>9</sup> add. μὲν V. <sup>10</sup> προὔπετύπου ν <sup>11</sup> ἦν  
 τύπος ο V ν <sup>12</sup> πρόσκλησιν 'cum uno cod.' πρόβλησιν ν <sup>13</sup> add.  
 τοῦ ν. <sup>14</sup> ἄρα ν. <sup>15</sup> add. ὥσπερ οὐ V. non fuit ergo exiguum S.  
<sup>16</sup> om. τὸν V.

ἐβαπτίσθη, μικρὰ ἢ ἀπὸ τοῦ Πνεύματος ἐπὶ τὸ βάπτισμα  
 χάρις. καὶ τοιγε ἔχω λέγειν <sup>1</sup> ὅτι Μωϋσῆν καὶ τὸν νόμον τῇ  
 Γραφῇ λέγειν σύνηθες, ὡς τὸ 'ἔχουσι Μωυσέα καὶ τοὺς  
 προφῆτας.' τὸ οὖν νομικὸν βάπτισμα λέγων, 'ἐβαπτί-  
 σθησαν,' εἶπεν, 'εἰς τὸν Μωϋσῆν.' τί οὖν τὸ καύχημα τῆς  
 ἐλπίδος ἡμῶν καὶ τὴν πλουσίαν τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν  
 ὠρεάν, τοῦ διὰ τῆς παλιγγενεσίας ἀνακαινίζοντος ἡμῶν ὡς  
 αἰετοῦ τὴν νεότητα, <sup>2</sup> εὐκαταφρόνητον δεικνύουσιν οἱ ἀπὸ τῆς  
 σκιάς καὶ τῶν τύπων τὴν ἀλήθειαν διαβάλλοντες; <sup>3</sup> ἥπου  
 νηπίας φρενὸς παντελῶς <sup>4</sup> τοῦτο καὶ παιδός <sup>5</sup> τινος ὡς ἀλη-  
 θῆς γάλακτος δεομένον, ἀγνοεῖν τὸ μέγα τῆς σωτηρίας ἡμῶν  
 μυστήριον, ὅτι κατὰ τὸν εἰσαγωγικὸν τῆς διδασκαλίας τρόπον  
 ἐν τῇ κατὰ τὴν εὐσέβειαν γυμνασίᾳ πρὸς τὴν τελείωσιν ἐνα-  
 γόμενοι τοῖς ἐληπτότεροις πρῶτον καὶ συμμέτροις ἡμῖν κατὰ  
 τὴν γνῶσιν ἐστοιχειώθημεν, τοῦ οἰκονομοῦντος τὰ ἡμέτερα, <sup>15</sup>  
 ὥσπερ ὀφθαλμοὺς ἐν σκοτῇ τραφέντας τῷ κατ' ὀλίγον  
 ἐθισμῷ πρὸς τὸ μέγα φῶς τῆς ἀληθείας ἀνάγοντος. φειδοῖ  
 γὰρ τῆς ἀσθενείας ἡμῶν, ἐν τῷ βάθει <sup>6</sup> τοῦ πλούτου τῆς  
 σοφίας αὐτοῦ καὶ τοῖς ἀνεξιχνιάστοις <sup>7</sup> κρίμασι τῆς συνέσεως,  
 τὴν προσηνῇ ταύτῃ καὶ εὐάρμοστον ἡμῖν ὑπέδειξεν ἀγωγὴν, <sup>20</sup>  
 τὰς σκιάς πρότερον ὁρᾶν τῶν σωμάτων καὶ ἐν ὕδατι βλέπειν  
 τὸν ἥλιον προεθίζων, ὡς μὴ εὐθὺς τῇ θέᾳ τοῦ ἀκράτου φωτὸς  
 προσβαλόντας ἀμαυρωθῆναι. κατὰ γὰρ τὸν ἴσον λόγον ὁ  
 τε νόμος σκιὰν ἔχων τῶν μελλόντων καὶ ἡ διὰ τῶν προ-  
 φητῶν <sup>9</sup> προτύπωσις αἰνιγμα οὖσα τῆς ἀληθείας γυμνα-  
 στήρια τῶν ὀφθαλμῶν τῆς καρδίας <sup>10</sup> ἐπινενόηται, ὡς ἀπὸ  
 τούτων ῥαδίας τῆς μεταβάσεως ἡμῖν <sup>11</sup> πρὸς τὴν ἀποκεκρυμ-  
 μένην ἐν μυστηρίῳ σοφίαν γενησομένης. <sup>12</sup> τὰ μὲν οὖν περὶ  
 τύπων ἐπὶ τοσοῦτον, καὶ γὰρ οὐδὲ δυνατόν ἐπὶ πλεον προσ-

<sup>1</sup> om ὅτι V. <sup>2</sup> εὐκαταφρόνητα R<sub>2</sub> o V. δεικνυτε (om ol) o V v  
 δεικνύουσι 'plerique codd.' <sup>3</sup> ἥπου μ ο. <sup>4</sup> om. τοῦτο o V  
 'ex tribus codd addimus.' <sup>5</sup> om. τινος V. <sup>6</sup> om τοῦ πλού-  
 του V. <sup>7</sup> κρίμασι V. <sup>8</sup> προσβάλλοντας μ ο. <sup>9</sup> txt 'sic  
 quatinor codd.' <sup>10</sup> τύποις o V 'alii.' <sup>11</sup> add. ἡμῶν V. <sup>12</sup> ἐπὶ μ v.  
<sup>12</sup> τὸ μ.

διατρίψαι τῷ <sup>1</sup> τόπῳ, ἢ οὕτω γ' ἂν τὸ ἐπεισόδιον πολλαπλάσιον εἴη τοῦ κεφαλαίου.

Ἀπάντησις πρὸς ἀνθυποφορὰν ὅτι <sup>2</sup> καὶ εἰς ὕδωρ βαπτίζομεθα· ἐν <sup>3</sup> ᾧ καὶ τὰ περὶ <sup>4</sup> βαπτίσματος.

ΚΕΦΑΛΑΙΟΝ ΙΕ'.

5

34. Τί οὖν πρὸς τούτοις ἔτι ; πολλῶν γὰρ δὴ τῶν <sup>5</sup> διαλύσεων εὐποροῦσιν. 'καὶ εἰς ὕδωρ' <sup>6</sup> φασὶ 'βαπτίζομεθα, καὶ οὐ δήπου τὸ ὕδωρ πάσης ὁμοῦ τῆς κτίσεως προτιμήσομεν, ἢ καὶ <sup>7</sup> αὐτῷ τῆς <sup>8</sup> Πατρὸς καὶ Υἱοῦ τιμῆς μεταδώσομεν.' οἱ μὲν οὖν ἐκείνων λόγοι τοιοῦτοι, ὅποιοι ἂν γένοιτο ἀνθρώπων ὠργισμένων, καὶ διὰ τὴν ἐκ τοῦ πάθους τῶν λογισμῶν ἐπισκότησιν, <sup>9</sup> μηδενὸς φειδομένων πρὸς τὴν τοῦ λελυπηκότος ἄμυναν· ἡμεῖς δὲ οὐδὲ τὸν περὶ τούτων κατοκνήσομεν λόγον. ἡ γὰρ ἀγνοοῦντας διδάξομεν, ἢ κακουργοῦσιν οὐκ ἐπιτρέψομεν. μικρὸν δὲ ἄνωθεν.

35. Ἡ τοῦ Θεοῦ καὶ <sup>10</sup> Σωτῆρος ἡμῶν περὶ τὸν ἄνθρωπον οἰκονομία ἀνάκλησίς ἐστιν ἀπὸ τῆς ἐκπτώσεως καὶ ἐπάνοδος εἰς οἰκείωσιν Θεοῦ ἀπὸ τῆς διὰ τὴν παρακοὴν <sup>11</sup> γενομένης Cf § 23  
ἀλλοτριώσεως. διὰ τοῦτο ἡ μετὰ σαρκὸς <sup>12</sup> ἐπιδημία Χρι- Eph ii 19  
στοῦ, αἱ τῶν εὐαγγελικῶν πολιτευμάτων ὑποτυπώσεις, τὰ Rom. v. 19  
πάθη, ὁ σταυρός, ἡ ταφή, ἡ ἀνάστασις, ὥστε τὸν σωζόμενον (διὰ τῆς παρακοῆς).  
ἄνθρωπον διὰ μιμήσεως Χριστοῦ τὴν ἀρχαίαν ἐκείνην υἱο- 1 Pet ii 21  
θεσίαν ἀπολαβεῖν. ἀναγκαῖα τοίνυν ἐστὶ πρὸς τελείωσιν ζωῆς ἡ Χριστοῦ μίμησις, οὐ μόνον ἐν τοῖς κατὰ τὸν βίον  
ὑποδείγμασιν ἀοργησίας καὶ ταπεινοφροσύνης καὶ μακροθυ- John xxi 15  
μίας, ἀλλὰ καὶ αὐτοῦ τοῦ θανάτου, ὡς Παῦλος φησιν ὁ μι- 1 Cor. xi 1

<sup>1</sup> τόπῳ v 'plénique codd'

<sup>2</sup> om καὶ ο V

<sup>3</sup> om. καὶ V.

<sup>4</sup> add τοῦ ο (in tabula) V

<sup>5</sup> ἀντιρρημάτων V.

<sup>6</sup> txt. μ ο V v.

dicunt enim S om. φασὶ Ben

<sup>7</sup> αὐτὸ μ V v 'tres codd.'

<sup>8</sup> add.

τοῦ V.

<sup>9</sup> μὴ V

neque parcunt quia ulciscantur S.

<sup>10</sup> πατρὸς

'quatuor codd.'

<sup>11</sup> γενομένην (sic) μ.

<sup>12</sup> οἰκονομία R<sub>2</sub> ο\* V.

adventus S. ἐπιδημία ο<sup>a</sup>.



- Phil iii 10, 11, μητὴς τοῦ Χριστοῦ· ‘συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἴ πως καταντήσω εἰς τὴν ἐκ νεκρῶν ἐξανάστασιν.’ πῶς οὖν
- Rom vi 4, 5, γινόμεθα ἐν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ; συνταφέντες αὐτῷ διὰ τοῦ βαπτίσματος. τίς οὖν ὁ τρόπος τῆς ταφῆς; καὶ τί τὸ ἐκ τῆς μιμήσεως χρήσιμον; πρῶτον μὲν ἀναγκαῖον 5 τὴν ἀκολουθίαν τοῦ προτέρου βίου διακοπῆναι. τοῦτο δὲ
- John iii 3, ἀδύνατον, μὴ ἄνωθεν γεννηθέντα κατὰ τὴν τοῦ Κυρίου φωνήν, ἣ γὰρ παλιγγενεσία, ὥς καὶ αὐτὸ δηλοῖ τὸ ὄνομα, δευτέρου βίου ἐστὶν ἀρχή. ὥστε <sup>1</sup>δὲ ἄρξασθαι τοῦ δευτέρου
- T III p 29, <sup>2</sup>πέρας χρὴ δοῦναι τῷ προλαβόντι ὥς γὰρ <sup>3</sup>ἐπὶ τῶν τὸν 10 διάνυλον ἀνακαμπτόντων στάσις τις καὶ ἐπηρεμήσις τὰς ἐναντίας κινήσεις διαλαμβάνει, οὕτω καὶ ἐπὶ τῆς τῶν βίων μεταβολῆς ἀναγκαῖον ἐφάνη θάνατον ἀμφοτέροις μεσιτεῦσαι τοῖς βίοις, περατοῦντα μὲν τὰ προάγοντα, ἀρχὴν δὲ διδόντα τοῖς ἐφεξῆς. πῶς οὖν κατορθοῦμεν τὴν εἰς ἄδου <sup>4</sup>κατάβασιν; 15 μιμούμενοι τὴν ταφὴν τοῦ Χριστοῦ <sup>5</sup>διὰ τοῦ βαπτίσματος. οἶονεὶ γὰρ ἐνθάπτεται τῷ ὕδατι τῶν βαπτιζομένων τὰ σώματα. ἀπόθεσιν οὖν τῶν ἔργων τῆς σαρκὸς συμβολικῶς ὑποφαίνει τὸ βάπτισμα, κατὰ τὸν Ἀπόστολον <sup>6</sup>λέγοντα,
- Col ii 11, 12, ὅτι ‘περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει 20 <sup>7</sup>τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ <sup>8</sup>βαπτίσματι,’ καὶ <sup>9</sup>οἶονεὶ καθάρσιόν ἐστι ψυχῆς τοῦ ἀπὸ τοῦ σαρκικοῦ φρονήματος αὐτῇ προσγενομένου ῥύπου, κατὰ τὸ γεγραμμένον, ὅτι ‘πλυνεῖς με καὶ ὑπὲρ χιόνα λευκανθήσομαι.’ διὰ τοῦτο οὐχὶ Ἰουδαϊκῶς 25
- Ps li (l LXX) 9, ἐφ’ ἐκάστῳ μολύσματι ἀπολουόμεθα, ἀλλ’ ἐν οἷδαμεν τὸ
- Eph iv 5, σωτήριον βάπτισμα, ἐπειδὴ εἰς ἐστὶν ὁ ὑπὲρ τοῦ κόσμου
- 1 Pet iii 21, θάνατος καὶ μία ἡ ἐκ νεκρῶν ἐξανάστασις, ὧν τύπος ἐστὶ τὸ
- Tit iii 5, βάπτισμα. τούτου χάριν ὁ τὴν ζωὴν ἡμῶν οἰκονομῶν Κύριος τὴν τοῦ βαπτίσματος ἡμῖν ἔθετο διαθήκην, θανάτου 30
- Mark xvi. 16,

<sup>1</sup> txt μ ο V v S favet πρὶν Ben. ex R<sub>1</sub>. <sup>2</sup> add. βίον ‘in uno tantum’ <sup>3</sup> τῶν ἐπὶ R<sub>2</sub> V. <sup>4</sup> txt R<sub>3</sub> μ ο C v. καθοδὸν Ben V <sup>5</sup> om. διὰ τοῦ βαπτίσματος μ ο V v <sup>6</sup> add τὸν V. <sup>7</sup> om τοῦ σώματος μ v. exutione carnis S. <sup>8</sup> βαπτισμῷ μ. <sup>9</sup> οἶον ο V



- τύπον καὶ ζωῆς περιέχουσιν, τὴν μὲν τοῦ θανάτου εἰκόνα τοῦ ὕδατος ἐκπληροῦντος, τὸν δὲ τῆς ζωῆς ἀρραβῶνα παρε- Eph. i 14  
χομένου τοῦ Πνεύματος. ὥστε σαφὲς ἡμῖν ἐντεῦθεν γέγονε τὸ ζητούμενον, διὰ τί τῷ Πνεύματι τὸ ὕδωρ συμπαρελήφθη,  
5 ὅτι δύο σκοπῶν ἐν τῷ βαπτίσματι προκειμένων, καταργῆσαι Rom vi 6  
μὲν τὸ σῶμα τῆς ἁμαρτίας τοῦ μηκέτι αὐτὸ καρποφορεῖν τῷ Rom vii 5  
θανάτῳ, <sup>1</sup> ζῆν δὲ τῷ Πνεύματι καὶ <sup>2</sup> τὸν καρπὸν ἔχειν ἐν Gal v 25  
ἁγιασμῷ, τὸ μὲν ὕδωρ τοῦ θανάτου τὴν εἰκόνα παρέχει, Rom vi 22  
ὥσπερ ἐν ταφῇ τὸ σῶμα παραδεχόμενον, τὸ δὲ Πνεῦμα  
10 <sup>3</sup> τὴν ζωοποιὸν <sup>4</sup> ἐνίησι δύναμιν, ἀπὸ τῆς κατὰ τὴν ἁμαρτίαν νεκρότητος εἰς τὴν ἐξ ἀρχῆς ζωὴν τὰς ψυχὰς ἡμῶν ἀνα-  
καινίζον. τοῦτο οὖν ἐστὶ τὸ ἀνωθεν γεννηθῆναι ἐξ ὕδατος John iii 3, 5  
καὶ Πνεύματος, ὡς τῆς μὲν νεκρώσεως ἐν τῷ ὕδατι τελου-  
μένης, τῆς δὲ ζωῆς ἡμῶν ἐνεργουμένης διὰ τοῦ Πνεύματος.  
15 ἐν τρισὶν οὖν καταδύσεσι καὶ ἰσαριθμοῖς ταῖς ἐπικλήσεσι τὸ Cf. § 66.  
μέγα μυστήριον τοῦ βαπτίσματος τελειοῦται, ἵνα καὶ ὁ τοῦ  
θανάτου τύπος ἐξικουισθῇ καὶ τῇ παραδόσει τῆς θεογνωσίας  
τὰς ψυχὰς φωτισθῶσιν οἱ βαπτιζόμενοι, ὥστε εἴ τις ἐστὶν  
ἐν τῷ ὕδατι χάρις, οὐκ ἐκ τῆς φύσεώς ἐστι τοῦ ὕδατος, ἀλλ'  
20 ἐκ τῆς τοῦ Πνεύματος παρουσίας. 'οὐ γάρ ἐστι τὸ βάπτ- i Pet iii 21  
τισμα ῥύπου σαρκὸς ἀπόθεσις, ἀλλὰ συνειδήσεως ἀγαθῆς  
<sup>5</sup> ἐπερώτημα εἰς Θεόν.' πρὸς οὖν τὸν ἐξ ἀναστάσεως βίον  
καταρτίζων ἡμᾶς ὁ Κύριος τὴν εὐαγγελικὴν πᾶσαν ἐκτίθεται  
πολιτείαν, τὸ ἀόργητον, τὸ ἀνεξίκακον, τὸ <sup>6</sup> φιληδονίας Matt v 22,  
25 <sup>7</sup> ἄρρυπτων, τὸ ἀφιλάργυρον τοῦ τρόπου νομοθετῶν, ὥστε <sup>8</sup> Luke viii. 14.  
Matt vi 24.
- <sup>1</sup> ζῶν V.      <sup>2</sup> om. τὸν μ ν.      <sup>3</sup> τὸ ο.      <sup>4</sup> ἴσχει V.      <sup>5</sup> εἰς  
θεὸν ἐπερώτημα μ ν.      <sup>6</sup> φιληδονίας ο.      <sup>7</sup> ἄρρυπον μ ' duo codd.  
MSS ' ἀρύπτων V.

35. 20. οὐ γάρ ἐστι τὸ βάπτισμα. The Syriac paraphrase is 'Non enim est baptismus lavatio cordium corporis nostri, sed confessio, quae confirmat in Deo signum Suum, et perdurat in amore Eius cum animo veritatis.' St Basil uses the clause ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν to connect ἀλλ' ἐκ τῆς τοῦ Πνεύματος παρουσίας with the effects of His operation as described in § 36. The connexion of the text with Heb. x 21 βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς should be remembered

- Luke xx 35 ἄπερ ὁ αἰὼν ἐκεῖνος κατὰ <sup>1</sup> τὴν φύσιν κέκτηται, ταῦτα <sup>2</sup> προ-  
λαβόντας ἡμᾶς ἐκ προαιρέσεως κατορθοῦν. εἰ τοίνυν τις  
ὀριζόμενος εἴποι <sup>3</sup> τὸ εὐαγγέλιον εἶναι τοῦ ἐξ ἀναστάσεως  
βίου προδιατύπωσιν, οὐκ ἂν μοι <sup>4</sup> δοκῇ τοῦ προσήκοντος  
ἁμαρτεῖν. ἐπὶ οὖν τὸν σκοπὸν ἐπανέλθωμεν. 5
- † III p 30 **36.** Διὰ Πνεύματος ἁγίου ἢ εἰς παράδεισον ἀποκατάστασις,  
Rev ii 7 ἢ εἰς βασιλείαν οὐρανῶν ἁνθοδος, ἢ εἰς νίθεσίαν ἐπάνθοδος, ἢ  
Acts i 3, 5 παρρησία τοῦ καλεῖν <sup>5</sup> ἑαυτῶν πατέρα τὸν Θεόν, <sup>6</sup> κοινωνοῦν  
Rom viii 15, 32. γεένσθαι τῆς <sup>7</sup> χάριτος τοῦ Χριστοῦ, <sup>8</sup> τέκνον φωτὸς χρη-  
Eph v 8 ματίζειν, <sup>9</sup> δόξης αἰδίου μετέχειν, καὶ ἀπαξιαπλῶς <sup>10</sup> ἐν παντὶ  
Rom xv 29 πληρώματι εὐλογίας γενέσθαι ἐν τε τῷ αἰῶνι τούτῳ καὶ ἐν  
τῷ μέλλοντι, τῶν ἐν ἐπαγγελίαις ἀποκειμένων ἡμῖν αγαθῶν,  
Cf Rom viii 25 ὧν διὰ πίστεως ἀπεκδεχόμεθα τὴν ἀπόλαυσιν, ὡς ἦδη πα-  
Cf 2 Cor iii 18 ρόντων τὴν χάριν ἐνοπτριζόμενοι. εἰ γὰρ ὁ ἀρραβὼν τοιοῦ-  
Rom viii 23 18. τος, ἡλίκου τοῦ τέλειον; καὶ εἰ ἡ ἀπαρχὴ <sup>9</sup> τοσαύτη, τίς ἡ 15  
τοῦ ὅλου πλήρωσις; ἔτι κακεῖθεν τῆς ἀπὸ τοῦ Πνεύματος  
χάριτος πρὸς τὸ ἐν ὕδατι βάπτισμα γνωρίζον τὸ διάφορον,  
Matt. iii 11 ὅτι Ἰωάννης μὲν <sup>10</sup> ἐβάπτισεν <sup>11</sup> ἐν ὕδατι, <sup>12</sup> ὁ δὲ Κύριος ἡμῶν  
<sup>13</sup> Ἰησοῦς <sup>14</sup> Χριστὸς ἐν <sup>15</sup> τῷ Πνεύματι <sup>16</sup> τῷ ἁγίῳ. ‘ἐγὼ μὲν  
15 γὰρ ὑμᾶς,’ <sup>16</sup> φησί, ‘βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ 20

<sup>1</sup> om. τὴν ο (eras. a manu prima in v). <sup>2</sup> προσλαβόντας V.  
<sup>3</sup> om. τὸ μ ο. inseitur a manu sec s l. in v <sup>4</sup> δοκεῖ ο 500 V  
<sup>5</sup> πατέρα ἑαυτῶν ο v. <sup>6</sup> add. τὸ V <sup>7</sup> χαρᾶς R<sub>4</sub> <sup>8</sup> τὸ  
τέκνα V. filii S. <sup>9</sup> txt μ ο V v ‘sic quatuor codd.’ τοιαύτη ‘alii.’  
<sup>10</sup> ἐβάπτισεν μ. <sup>11</sup> om. ἐν V v. <sup>12</sup> add. εἰς μετάνοιαν Ben. ‘ad-  
didimus ex tribus codd.’ <sup>13</sup> add. ὁ v. <sup>14</sup> om. τῷ μ v. <sup>15</sup> om.  
γὰρ v. <sup>16</sup> βαπτίζω φησί μ ο v.

5 ἐπὶ οὖν τὸν σκοπὸν ἐπανέλθωμεν. St. Basil resumes his subject after the short digression, beginning with πρὸς οὖν τὸν ἐξ ἀναστάσεως, and in § 36 explains the presence of the Holy Spirit.

36. 17 τὸ διάφορον. The contrast between St John's Baptism and Christian Baptism is more fully drawn out in Hom xiii, in Sanctum Baptisma, § I, T. II. p 114: Ἰωάννης ἐκήρυσσε βάπτισμα μετάνοιας, καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία· Κύριος κηρύσσει βάπτισμα νίθε-  
σίας· καὶ τίς τῶν εἰς αὐτὸν ἡλπιόντων οὐχ ὑπακούσεται, Ἐκεῖνο εἰσαγωγι-  
κὸν τὸ βάπτισμα τοῦτο τελειωτικόν Ἐκεῖνο ἁμαρτίας ἀναχώρησις· τοῦτο οἰκειώσις πρὸς Θεόν.

ὁπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστιν, οὗ οὐκ εἰμὶ  
 ἱκανὸς τὰ ὑποδήματα <sup>1</sup> βασιτάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν  
 Πνεύματι ἁγίῳ καὶ πυρί, τὸ τοῦ πυρὸς βάπτισμα τὴν ἐν τῇ  
 κρίσει δοκιμασίαν λέγων, καθά φησιν ὁ Ἀπόστολος· <sup>1</sup> ἐκάσ- <sup>1</sup> Cor. iii. 13  
 5 του τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ <sup>2</sup> δοκιμάσει, καὶ πάλιν·  
 ἡ γὰρ ἡμέρα δηλώσει, ὅτι <sup>3</sup> ἐν πυρὶ ἀποκαλύπτεται. ἤδη  
 δέ τινες ἐν τοῖς ὑπὲρ εὐσεβείας ἀγῶσιν ἀληθείᾳ καὶ οὐ  
 μμῆσει τὸν ὑπὲρ Χριστοῦ θάνατον ὑποστάντες οὐδὲν τῶν ἐκ  
 τοῦ ὕδατος συμβόλων εἰς <sup>4</sup> τὴν σωτηρίαν ἐπεδεήθησαν, ἐν  
 10 τῷ ἰδίῳ αἵματι βαπτισθέντες. καὶ οὐκ ἀθετῶν τὸ ἐν τῷ  
 ὕδατι βάπτισμα ταῦτα λέγω, ἀλλὰ τοὺς λογισμοὺς καθαιρῶν <sup>2</sup> Cor. x. 4.  
 τῶν ἐπαιρομένων κατὰ τοῦ Πνεύματος καὶ μινύντων τὰ  
 ἄμικτα καὶ παρισαζόντων τὰ <sup>5</sup> ἀσυνείκαστα.

Ὅτι ἀχώριστον ἐπὶ πάσης ἐννοίας Πατρὸς καὶ Υἱοῦ τὸ  
 15 ἅγιον Πνεῦμα ἐπὶ τε τῆς τῶν <sup>6</sup> νοητῶν δημιουργίας  
 καὶ ἐπὶ τῆς τῶν ἀνθρωπίνων οἰκονομίας καὶ ἐπὶ τῆς  
 προσδοκωμένης κρίσεως.

#### ΚΕΦΑΛΑΙΟΝ ΙΣ'.

37. Ἐπὶ οὖν τὸ ἐξ ἀρχῆς ἐπανῶμεν, ὅπως <sup>7</sup> ἐν πᾶσιν § 26  
 20 ἀχώριστόν ἐστι καὶ ἀδιάστατον παντελῶς Πατρὸς καὶ Υἱοῦ

<sup>1</sup> add. αὐτοῦ V. <sup>2</sup> add. αὐτὸ Bcn. 'legitur ea vox in cod. Colb.  
 et Reg. quinto, abest ab aliis.' <sup>3</sup> om. ἐν V. <sup>4</sup> om. τὴν v.  
<sup>5</sup> ἀνείκαστα v <sup>6</sup> ὄντων V. <sup>7</sup> ἀχώριστόν ἐστιν ἐν πᾶσι V.

9. ἐν τῷ ἰδίῳ αἵματι. On the baptism of martyrs in their own blood,  
 see St. Cyril Hier. Catech. Lect. iii. § 10: Εἴ τις μὴ λάβοι τὸ βάπτισμα,  
 σωτηρίαν οὐκ ἔχει· πλὴν μόνων μαρτύρων, οἱ καὶ χωρὶς τοῦ ὕδατος λαμβά-  
 νουσι τὴν βασιλείαν. Λυτρούμενος γὰρ τὴν οἰκουμένην ὁ Σωτὴρ διὰ τοῦ  
 σταυροῦ, καὶ τὴν πλευρὰν νυγείς, ἐξήγαγεν αἷμα καὶ ὕδωρ ἵνα οἱ μὲν ἐν  
 καιροῖς εἰρήνης ἐν ὕδατι βαπτισθῶσιν, οἱ δὲ ἐν καιροῖς διωγμῶν ἐν οἰκείῳ  
 αἵματι βαπτισθῶσι. The same statement with the same allegorical ap-  
 plication is given in Lect. xiii. § 21. In St Basil's Hom. in XL Martyr.  
 (t. ii. p. 155), we have ἐβαπτίσθη εἰς αὐτόν, οὐχ ὑπὸ ἄλλου, ἀλλ' ὑπὸ τῆς  
 οἰκείας πίστεως· οὐκ ἐν ὕδατι, ἀλλ' ἐν τῷ ἰδίῳ αἵματι.

τὸ ἅγιον Πνεῦμα. ἐν τῷ περὶ τοῦ χαρίσματος τῶν γλωσσῶν  
<sup>1</sup> Cor. xiv 24, τόπῳ Κορινθίοις ἐπιστέλλων ὁ Παῦλος· ‘ἐὰν πάντες,’ φησί,  
<sup>25</sup> ‘προφητεύητε, εἰσέλθῃ δέ <sup>1</sup>τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται  
 ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, <sup>2</sup>τὰ κρυπτὰ τῆς καρ-  
 δίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον <sup>5</sup>  
 προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς οὕτως ἐν  
 ὑμῖν ἐστίν.’ εἰ τοίνυν ἐκ τῆς προφητείας τῆς κατὰ <sup>3</sup>τὴν  
 διαίρεσιν τῶν χαρισμάτων τοῦ Πνεύματος ἐνεργουμένης ἐπι-  
<sup>7</sup> III p 31. γινώσκεται ὁ Θεὸς ἐν τοῖς προφήταις εἶναι, βουλευσάσθω-  
 σαν οὗτοι ποίαν χώραν ἀποδώσουσι τῷ Πνεύματι τῷ ἁγίῳ. <sup>10</sup>  
 πότερον μετὰ <sup>4</sup>Θεοῦ τάσσειν ἢ πρὸς τὴν κτίσιν ἐξωθεῖν  
<sup>Acts v 9, 4</sup> (ἐψεύσω) δικαιότερον. καὶ τὸ πρὸς Σαπφείραν <sup>5</sup>ὑπὸ Πέτρου· ‘τί ὅτι  
 συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα τὸ ἅγιον; οὐκ  
 ἐψεύσασθε ἀνθρώποις, ἀλλὰ <sup>6</sup>Θεῷ,’ δείκνυσιν ὅτι <sup>7</sup>τὰ αὐτὰ  
 εἰς τὸ Πνεῦμα τὸ ἅγιον καὶ εἰς Θεόν <sup>8</sup>ἐστι <sup>9</sup>τὰ ἁμαρτή- <sup>15</sup>  
 ματα. καὶ οὕτω δ’ ἂν τὸ συναφές καὶ ἀδιαίρετον κατὰ  
 πᾶσαν ἐνέργειαν ἀπὸ Πατρὸς καὶ Υἱοῦ <sup>9</sup>τοῦ <sup>10</sup>Πνεύματος  
<sup>11</sup>διδαχθείης. ἐνεργοῦντος τοῦ Θεοῦ τὰς διαιρέσεις τῶν  
 ἐνεργημάτων, καὶ τοῦ Κυρίου τὰς διαιρέσεις τῶν διακονιῶν,  
 συμπάρεστι τὸ Πνεῦμα τὸ ἅγιον, τὴν διανομὴν τῶν χαρι- <sup>20</sup>  
 μάτων <sup>12</sup>πρὸς τὴν ἀξίαν ἐκάστου αὐτεξουσίως οἰκονομοῦν.  
<sup>1</sup> Cor xii 4-6, 11 ‘διαιρέσεις’ γάρ, φησί, ‘χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ  
 Πνεῦμα, καὶ διαιρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς Κύριος,  
 καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς Θεὸς ὁ ἐνεργῶν  
 τὰ πάντα ἐν πᾶσι.’ ‘ταῦτα δὲ πάντα,’ φησὶν, ‘ἐνεργεῖ τὸ <sup>25</sup>  
 ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλε-  
 ται.’ οὐ μὴν ἐπειδὴ πρῶτον ἐνταῦθα τοῦ Πνεύματος ὁ  
 Ἀπόστολος ἐπεμνήσθη καὶ δεύτερον τοῦ Υἱοῦ καὶ τρίτον  
 τοῦ Θεοῦ καὶ Πατρός, ἤδη χρὴ καθόλου νομίζειν ἀντεστράφ-

<sup>1</sup> om *tis* o V ‘ex tribus codd addidimus.’ <sup>2</sup> add καὶ οὕτως μ ν  
 ‘tres alii’ (om. καὶ οὕτως in loco cit A B N). <sup>3</sup> om τὴν ν (additur  
 s. l. manu sec.). <sup>4</sup> add τοῦ o V. <sup>5</sup> δὲ ὑπὸ μ ν. τοῦ o V <sup>6</sup> add  
 τῷ o V. <sup>7</sup> τὸ αὐτὸ . . . τὸ ἁμαρτήμα o. <sup>8</sup> om ἐστι V. <sup>9</sup> πρὸς  
 τὸ ἅγιον πνεῦμα V. <sup>10</sup> add. ἁγίου o. <sup>11</sup> διδαχθήσῃ o. <sup>12</sup> om.  
 πρὸς τὴν ἀξίαν ἐκάστου μ.

θαι τὴν τάξιν. ἀπὸ γὰρ τῆς ἡμετέρας σχέσεως τὴν ἀρχὴν ἔλαβεν, ἐπειδὴ ὑποδεχόμενοι τὰ δῶρα. <sup>1</sup> πρῶτον ἐντυγχάνομεν τῷ διανέμονται, εἴτα ἐννοοῦμεν τὸν ἀποστείλαντα, εἴτα ἀνάγομεν τὴν ἐνθύμησιν ἐπὶ τὴν πηγὴν καὶ αἰτίαν τῶν  
5 ἀγαθῶν.

38. Μάθοις <sup>2</sup> δ' ἂν τὴν πρὸς Πατέρα καὶ Υἱὸν τοῦ Πνεύματος κοινωνίαν καὶ ἐκ τῶν δημιουργημάτων τῶν ἐξ ἀρχῆς. αἱ γὰρ καθαραὶ καὶ νοεραὶ <sup>3</sup> καὶ ὑπερκόσμοι δυνάμεις ἅγαι <sup>4</sup> καὶ εἰσὶ καὶ ὀνομάζονται, ἐκ τῆς παρὰ τοῦ ἁγίου Πνεύματος <sup>5</sup> ἐνδοθείσης χάριτος τὸν ἁγιασμόν κεκτημένα. ὥστε ἀποσεσιώπηται μὲν ὁ τρόπος τῆς κτίσεως τῶν οὐρανίων δυνάμεων, ἀπὸ γὰρ τῶν αἰσθητῶν <sup>6</sup> μόνον τὸν Δημιουργὸν ἡμῖν ὁ τὴν <sup>7</sup> κοσμογονίαν συγγραψάμενος ἀπεκάλυψε· σὺ δὲ ἔχων δύναμιν ἐκ τῶν ὁρατῶν ἀναλογίζεσθαι τὰ ἀόρατα δό- Cf Rom. 1  
20.  
15 ξαζε τὸν Ποιητὴν, ἐν ᾧ ἐκτίσθη τὰ πάντα, εἴτε ὁρατά, εἴτε ἀόρατα, εἴτε ἀρχαί, εἴτε ἐξουσίαι, εἴτε δυνάμεις, εἴτε θρόνοι, Col 1, 16  
Eph 1, 21  
εἴτε κυριότητες, καὶ εἴ τινές εἰσιν ἕτεροι λογικαὶ φύσεις <sup>8</sup> ἀκατονόμαστοι. ἐν <sup>9</sup> δὲ τῇ τούτων κτίσει <sup>10</sup> ἐννόησόν μοι τὴν προκαταρκτικὴν αἰτίαν τῶν γινομένων, τὸν Πατέρα, τὴν  
20 δημιουργικὴν, τὸν Υἱόν, τὴν τελειωτικὴν, τὸ Πνεῦμα, ὥστε βουλήματι μὲν <sup>11</sup> τοῦ Πατρὸς <sup>12</sup> τὰ λειτουργικὰ πνεύματα ὑπάρχειν, ἐνεργείᾳ δὲ <sup>13</sup> τοῦ Υἱοῦ εἰς τὸ εἶναι παράγεσθαι, παρούσίᾳ δὲ <sup>14</sup> τοῦ Πνεύματος τελειοῦσθαι. τελείωσις δὲ ἀγγέλων ἁγιασμός καὶ ἡ ἐν τούτῳ διαμονή. καὶ μηδεὶς  
25 οἰέσθω με ἢ τρεῖς εἶναι λέγειν ἀρχικὰς ὑποστάσεις ἢ ἀτελῇ φάσκειν τοῦ Υἱοῦ τὴν ἐνέργειαν. ἀρχὴ γὰρ τῶν ὄντων μία, Cf § 21  
δι' Υἱοῦ δημιουργοῦσα καὶ τελειοῦσα ἐν Πνεύματι. καὶ

<sup>1</sup> πρῶτω V.<sup>2</sup> om. δ' V.<sup>3</sup> om. καὶ V.<sup>4</sup> om. καὶ v.<sup>5</sup> δοθείσης V. ἐκδοθείσης in uno tantum cod. alii ἐνδοθείσης vel δοθείσης.<sup>6</sup> μόνων μ ο V<sup>7</sup> κοσμογένειαν μ 'Colb et unus Reg.' κοσμοποιίαν ο V 'alius Reg.' In cod. V, fol. 209 b desinit in vocem κοσμο-, fol. 210 incipit α-ρωθιῖνα εἶδωμεν (cap. xxiv § 57) usque ad fol. 215 b quod desinit ἐπὶ στό- (cap. xxix § 71), deinde fol. 216 incipit α-ποιίαν usque ad fol. 223 b πνεύματός σου καὶ ἀπὸ τοῦ (cap. xxii. § 53). Illuc unum folium excidit, viz. usque ad χαρίσεται καὶ ἐτέ- (cap. xxiv. § 57).<sup>8</sup> ἀκατονόμαστοι ο C.<sup>9</sup> δὴ v.<sup>10</sup> νόησον V.<sup>11</sup> om. τοῦ v.<sup>12</sup> τὸ λειτουργικὸν πνεῦμα V.<sup>13</sup> om. τοῦ Ben.<sup>14</sup> om. τοῦ V.



- 1 Cor xii 6 οὔτε <sup>1</sup> Πατὴρ ὁ τὰ πάντα ἐν πᾶσιν ἐνεργῶν ἀτελῇ ἔχει τὴν ἐνέργειαν, οὔτε <sup>1</sup> Υἱὸς ἐλλιπῇ τὴν δημιουργίαν μὴ τελειομένην παρὰ τοῦ Πνεύματος. οὕτω γὰρ ἂν οὔτε
- I III p 32. Πατὴρ προσδεθείη Υἱοῦ, μόνῳ τῷ θέλειν δημιουργῶν. ἀλλ' ὅμως θέλει διὰ Υἱοῦ, οὐτ' ἂν <sup>2</sup> Υἱὸς <sup>3</sup> συνεργίας <sup>5</sup> προσδεθείη. καθ' ὁμοιότητα τοῦ Πατρὸς ἐνεργῶν, ἀλλὰ καὶ Υἱὸς θέλει διὰ τοῦ Πνεύματος τελειοῦν· 'τῷ Λόγῳ γὰρ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ <sup>4</sup> πᾶσα ἡ δύναμις αὐτῶν.' οὔτε οὖν Λόγος ἀέρος τύπωσις σημαντικὴ διὰ φωνητικῶν ὀργάνων ἔκφερομένη, οὔτε <sup>5</sup> Πνεῦμα στόματος ἀτμὸς ἐκ τῶν ἀναπνευστικῶν μερῶν ἐξωθούμενος, ἀλλὰ Λόγος μὲν ὁ πρὸς Θεὸν
- John i : ὦν ἐν ἀρχῇ καὶ Θεὸς ὦν, Πνεῦμα δὲ στόματος <sup>6</sup> Θεοῦ 'τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται.' τρία τοίνυν νοεῖς, τὸν προστάσσοντα Κύριον, τὸν δημιουργοῦντα Λόγον, <sup>7</sup> τὸν στερεοῦντα <sup>8</sup> τὸ Πνεῦμα. τί δ' ἂν ἄλλο εἴη στερεώσις ἢ ἡ κατὰ τὸν ἀγιασμὸν τελείωσις, τὸ ἀνένδοτον καὶ ἄτρεπτον καὶ παγίως ἐρηρυσμένον <sup>9</sup> ἐν ἀγαθῇ τῆς στερεώσεως ἐμφαινούσης ; ἀγιασμός δὲ οὐκ ἄνεν Πνεύματος. οὗ γὰρ φύσει ἄγιοι αἱ τῶν οὐρανῶν δυνάμεις, ἡ <sup>20</sup> οὕτω γ' ἂν οὐδεμίαν πρὸς τὸ ἅγιον Πνεῦμα τὴν διαφορὰν ἔχοιεν· ἀλλὰ κατὰ ἀναλογίαν τῆς πρὸς ἀλλήλας ὑπεροχῆς, τοῦ ἀγιασμοῦ τὸ μέτρον παρὰ τοῦ Πνεύματος <sup>10</sup> ἔχουσαι. ὥς

<sup>1</sup> add. ὁ ο. <sup>2</sup> add. ὁ μ ν. <sup>3</sup> txt. V v 'in tribus codd. MSS.'  
 δημιουργίας R<sub>2</sub> μ. πνεύματος C 'alia manu sed tamen antiqua.' <sup>4</sup> πᾶ-  
 σαι αἱ δυνάμεις V. <sup>5</sup> add τὸ V <sup>6</sup> add ἐστὶ V <sup>7</sup> txt  
 μ ο 'tres codd.' τὸ στερεοῦν R<sub>2</sub> V v R<sub>4</sub>. <sup>8</sup> om. τὸ V v <sup>9</sup> ἀγα-  
 θὸν V. <sup>10</sup> ἔχουσιν R<sub>2</sub> V.

38 II ἀτμός. St Irenaeus (v. 12) on Is lvii. 16 (LXX πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα) says τὸ Πνεῦμα ἰδίως ἐπὶ τὸν Θεὸν τάξας, . . . τὴν δὲ πνοὴν κοινῶς ἐπὶ τῆς κτίσεως . . . ἡ οὖν πνοὴ πρόσκαιρος, τὸ δὲ Πνεῦμα ἀένναον.

15. τρία τοίνυν νοεῖς Hippolytus says (c. Noet c 14): ὁ γὰρ κελεύων Πατὴρ, ὁ δὲ ὑπακούων Υἱός, τὸ δὲ συνετίζον ἅγιον Πνεῦμα . . . Πατὴρ γὰρ ἠθέλησεν, Υἱὸς ἐποίησεν, Πνεῦμα ἐφάνέρωσεν.



γὰρ ὁ καυτὴρ μετὰ τοῦ πυρὸς νοεῖται, <sup>1</sup> καὶ ἄλλο μέντοι ἡ  
 ὑποκειμένη ὕλη καὶ ἄλλο τὸ πῦρ· οὕτω καὶ ἐπὶ τῶν οὐρανίων  
 δυνάμεων ἡ μὲν οὐσία αὐτῶν <sup>2</sup> ἀέριον πνεῦμα, εἰ τύχοι, ἢ πῦρ  
 αὐλον (κατὰ τὸ γεγραμμένον· ‘ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ <sup>Ps civ. [iii]</sup>  
<sup>LXX] 4</sup>  
 5 πνεύματα· καὶ τοὺς λειτουργοὺς αὐτοῦ <sup>3</sup> πυρὸς φλόγα·’ διὸ  
 καὶ ἐν τόπῳ εἰσὶ καὶ ὁρατοὶ γίνονται, ἐν τῷ εἶδει τῶν οἰκείων  
 αὐτῶν σωμάτων τοῖς ἀξίοις ἐμφανιζόμενοι), ὁ μέντοι ἁγια-  
 σμὸς ἔξωθεν <sup>4</sup> ὧν τῆς οὐσίας τὴν τελείωσιν αὐτοῖς ἐπάγει  
 διὰ τῆς κοινωνίας τοῦ Πνεύματος. φυλάσσουνσι δὲ τὴν  
 10 ἀξίαν τῇ ἐπιμονῇ τοῦ καλοῦ, ἔχουσαι μὲν ἐν προαιρέσει τὸ  
 αὐτεξούσιον, οὐδέποτε δὲ ἐκ τῆς τοῦ <sup>5</sup> ὄντως ἀγαθοῦ <sup>6</sup> προσ-  
 εδρείας ἐκπίπτουσαι. ὥς ἐὰν ὑφέλῃς τῷ λόγῳ τὸ Πνεῦμα,  
 λέλνυται μὲν ἀγγέλων χορεῖαι, ἀνῆρηνται δὲ ἀρχαγγέλων  
 ἐπιστασίαι, συγκέχυται δὲ τὰ πάντα, ἀνομοθέτητος, ἄτακτος,  
 15 ἀόριστος αὐτῶν ἡ ζωή. πῶς μὲν γὰρ εἴπωσιν ἄγγελοι·  
 ‘δόξα ἐν ὑψίστοις θεῷ,’ μὴ δυναμωθέντες ὑπὸ τοῦ Πνεύματος ; Luke ii 14.  
 ‘οὐδεὶς γὰρ δύναται εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν Πνεύματι 1 Cor xii 3  
 ἁγίῳ, καὶ οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα  
 Ἰησοῦν·’ ὅπερ <sup>7</sup> εἴποι ἂν τὰ πονηρὰ καὶ ἀντικείμενα πνεύματα,  
 20 ὧν ἡ ἀπόπτωσις συνίστησι <sup>8</sup> τὸν λόγον τοῦ αὐτεξουσίου  
 εἶναι τὰς <sup>9</sup> ἀοράτους δυνάμεις, ἰσορρόπως ἐχούσας πρὸς  
<sup>10</sup> ἀρετὴν καὶ κακίαν, καὶ διὰ τοῦτο δεομένας τῆς βοήθειας  
 τοῦ Πνεύματος. ἐγὼ καὶ τὸν Γαβριὴλ προλέγειν <sup>11</sup> τὰ μέλ- Luke i 11 ff  
 λοντα οὐδαμῶς ἄλλως φημὶ ἢ τῇ προγνώσει τοῦ Πνεύματος,  
 25 διότι ἐν τῶν ἐκ τῆς διαιρέσεως τοῦ Πνεύματος χαρισμάτων  
<sup>12</sup> ἐστὶν ἡ προφητεία. ὁ δὲ τὰ μυστήρια τῆς ὁπτασίας τῷ Dan x 11  
 ἀνδρὶ τῶν ἐπιθυμιῶν ἐπιταχθεὶς διαγγεῖλαι πόθεν σοφισθεὶς  
<sup>13</sup> εἶχε διδάσκειν τὰ κεκρυμμένα εἰ μὴ τῷ Πνεύματι τῷ ἁγίῳ ;  
 τῆς ἀποκαλύψεως τῶν μυστηρίων ἰδίως τῷ Πνεύματι προσ- T. III p 31  
 30 ἠκούσης, κατὰ τὸ γεγραμμένον, ὅτι ‘ἡμῖν <sup>14</sup> ἀπεκάλυψεν ὁ 1 Cor ii 10

<sup>1</sup> om καὶ V v. φλέγον ο V ‘unus.’

<sup>2</sup> om. ἀέριον πνεῦμα, εἰ τύχοι, ἢ V.

<sup>3</sup> πῦρ

<sup>4</sup> om. ὧν V.

<sup>5</sup> ὄντως v.

<sup>6</sup> προεδρίας V

προεδρίας v (σ s l. m. sec.). <sup>7</sup> εἴποιεν ο <sup>8</sup> τοῦ λόγον μ <sup>9</sup> οὐρα-  
 νίου μ v R<sub>4</sub>

<sup>10</sup> add. τὴν V.

<sup>11</sup> τὸν μ.

<sup>12</sup> om. ἐστὶν V.

<sup>13</sup> ἔσχε μ v

<sup>14</sup> add. δὲ μ v.

## 82 *The operation of the Spirit in Heaven,*

Col 1 16. Θεὸς διὰ τοῦ Πνεύματος.<sup>1</sup> Θρόνοι <sup>1</sup> δὲ καὶ κυριότητες καὶ  
 ἀρχαὶ καὶ ἐξουσίαι πῶς ἂν τὴν μακαρίαν <sup>2</sup> διεξήγον ζώην, εἰ  
 Matt xviii. 10 μὴ 'διὰ παντὸς ἔβλεπον τὸ πρόσωπον τοῦ Πατρὸς τοῦ ἐν  
 οὐρανοῖς ;' τὸ δὲ βλέπειν οὐκ ἄνευ τοῦ Πνεύματος. ὥσπερ  
 γὰρ ἐν νυκτί, ἐὰν ὑφέλῃς τὸ φῶς ἀπὸ τῆς οἰκίας, τυφλαὶ μὲν 5  
 αἱ ὄψεις, ἀενέργητοι δὲ καταλείπονται αἱ δυνάμεις, ἀνεπί-  
 γνωστοὶ δὲ αἱ ἀξίαι, καὶ χρυσοῦ καὶ σιδήρου ὁμοίως πατου-  
 μένων διὰ τὴν ἀγνοίαν· οὕτως ἐπὶ τῆς νοητῆς διακοσμήσεως  
 ἀμήχανον τὴν ἔνθεσμον ἐκέλευν διαμεῖναι ζώην ἄνευ τοῦ  
 Πνεύματος, οὐ μᾶλλον γε ἢ στρατοπέδου τὴν εὐταξίαν τοῦ 10  
 ταξιάρχου μὴ <sup>3</sup> παρόντος, ἢ χοροῦ τὴν συμφωνίαν τοῦ κορυ-  
 φαίου μὴ συναρμύζοντος. πῶς εἶπη τὰ Σεραφίμ 'ἅγιος,  
 ἅγιος, ἅγιος,' μὴ διδαχθέντα παρὰ τοῦ Πνεύματος ποσάκις  
<sup>4</sup> ἐστὶν εὐσεβὲς τὴν δοξολογίαν ταύτην ἀναφωνεῖν ; εἴτε οὖν  
 Ps cxxviii 2 'αἰνοῦσι τὸν Θεὸν πάντες <sup>5</sup> οἱ ἄγγελοι αὐτοῦ, καὶ αἰνοῦσιν 15  
 αὐτὸν πᾶσαι αἱ δυνάμεις αὐτοῦ,' διὰ τῆς τοῦ Πνεύματος <sup>6</sup> συνε-  
 γείας· εἴτε 'παρεστήκασι χίλιαι χιλιάδες ἀγγέλων καὶ  
 μύρια μυριάδες <sup>7</sup> λειτουργούντων,' ἐν τῇ δυνάμει τοῦ Πνεύμα-  
 τος τὸ οἰκεῖον ἔργον ἀμώμως ἐπιτελοῦσι. πᾶσαν οὖν <sup>8</sup> τὴν  
<sup>9</sup> ὑπερουράνιον <sup>10</sup> ἐκέλευν καὶ ἄρρητον ἁρμονίαν ἐν τε <sup>11</sup> τῇ 20  
 λειτουργίᾳ <sup>12</sup> Θεοῦ καὶ τῇ πρὸς ἀλλήλας τῶν ὑπερκοσμίων  
 δυνάμειων συμφωνίᾳ ἀδύνατον φυλαχθῆναι μὴ τῇ ἐπιστάσει  
 τοῦ Πνεύματος. οὕτω μὲν οὖν ἐν <sup>13</sup> δημιουργίᾳ πάρεστι τὸ  
 Πνεῦμα τὸ ἅγιον τοῖς οὐκ ἐκ προκοπῆς τελειούμενοις, ἀλλ'  
<sup>14</sup> ἀπ' αὐτῆς τῆς κτίσεως εὐθὺς τελείοις, εἰς τὸν ἀπαρισμὸν 25  
 καὶ συμπλήρωσιν τῆς ὑποστάσεως αὐτῶν τὴν παρ' ἑαυτοῦ  
 χάριν συνεισφερόμενον.

<sup>1</sup> τε ο V. <sup>2</sup> add. ἐκέλευν ο V 'abest a quinque codd'  
<sup>3</sup> παρέχοντος μ ο 'duo Reg codd cum Colb' συμπαρόντος R, <sup>4</sup> ἐστὶ  
 τὴν (om. εὐσεβὲς) μ. <sup>5</sup> om. οἱ v. <sup>6</sup> txi 'scx cod' μ V v.  
 ἐνεργείας ο <sup>7</sup> add ἀρχαγγέλων 'unus habet.' <sup>8</sup> add ἐκέλευν V.  
<sup>9</sup> ὑπεράρρητον V. <sup>10</sup> ἐπουράνιον v <sup>11</sup> om ἐκέλευν καὶ ἄρρητον V.  
<sup>12</sup> om τῇ μ <sup>13</sup> add τοῦ ο V <sup>14</sup> δημιουργίας ο. <sup>15</sup> ὑπ' v

13. ποσάκις. Cf. (on the same subject) τὰς τρεῖς ὑποστάσεις τελείας  
 δεικνύτα, St. Athan. de Verbis Domini, t. 1, p. 108.

39. Τὰς δὲ περὶ τὸν ἄνθρωπον οἰκονομίας τὰς ὑπὸ τοῦ  
 μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ κατὰ τὴν 11. ii 13  
 ἀγαθότητα τοῦ Θεοῦ γενομένης, τίς ἀντερεῖ μὴ οὐχὶ διὰ τῆς  
 τοῦ Πνεύματος χάριτος πεπληρῶσθαι ; εἴτε βούλει τὰ παλαιὰ  
 5 σκοπεῖν, τὰς τῶν πατριάρχων εὐλογίας, τὴν ἐκ τῆς νομο-  
 θεσίας δεδομένην βοήθειαν, τοὺς τύπους, τὰς προφητείας, τὰ  
 ἐν πολέμοις ἀνδραγαθήματα, τὰ διὰ τῶν δικαίων σημεῖα, εἴτε  
 τὰ περὶ τὴν ἔνσαρκον τοῦ Κυρίου παρουσίαν οἰκονομηθέντα, Cf § 49  
 διὰ τοῦ Πνεύματος. πρῶτον μὲν <sup>1</sup> γὰρ αὐτῇ τῇ σαρκὶ τοῦ Cf § 28  
 10 Κυρίου συνῆν, <sup>2</sup> χρίσμα γενόμενον καὶ ἀχωρίστως παρόν, κατὰ  
 τὸ γεγραμμένον· ‘ἐφ’ ὃν <sup>3</sup> ἂν ἴδῃς τὸ Πνεῦμα καταβαίνον John 1 33 :  
 καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ Τίός μου ὁ ἀγαπητός, Matt iii 17  
 καὶ ὁ Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃν ἔχρισεν ὁ Θεὸς τῷ Πνεύ- Acts x. 38.  
 ματι τῷ ἁγίῳ.’ ἔπειτα πᾶσα ἐνέργεια συμπαρόντος τοῦ  
 15 Πνεύματος ἐνηργεῖτο. τοῦτο καὶ ὑπὸ τοῦ διαβόλου <sup>4</sup> πειραζο-  
 μένῳ παρῆν. ‘ἀνῆχθῇ’ γάρ, φησὶν, ‘ὁ Ἰησοῦς <sup>5</sup> ἀπὸ τοῦ Matt iv. 1  
 Πνεύματος εἰς τὴν ἔρημον τοῦ πειρασθῆναι.’ καὶ ἐνεργοῦντι  
 τὰς δυνάμεις ἀχωρίστως συνῆν. ‘εἰ γὰρ ἐγώ,’ φησὶν, ‘ἐν Matt xii 2  
 Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια.’ καὶ ἐκ νεκρῶν ἀνα-  
 20 στάντος οὐκ <sup>6</sup> ἀπελείπετο. ἀνακαινίζων γὰρ τὸν ἄνθρωπον  
 ὁ Κύριος, καὶ ἦν ἀπώλεσε χάριν ἐκ τοῦ ἐμφυσήματος τοῦ T. III p 3  
 Θεοῦ, ταύτην πάλιν ἀποδιδούς, ἐμφυσήσας <sup>7</sup> εἰς τὸ πρόσωπον Cf. St. Cy  
 τῶν μαθητῶν τί φησι ; ‘λάβετε Πνεῦμα ἅγιον. ἂν τινων Hier. Catec  
 Lect xvii.  
 12, quoting  
 Nah ii 1  
 John xii 2’  
 23.  
<sup>1</sup> om. γὰρ V      <sup>2</sup> χρίσμα ο V v.      <sup>3</sup> add δ’ μ v  
<sup>4</sup> πειραζομένου V.      <sup>5</sup> ὑπὸ ο V v.      <sup>6</sup> ἀπελείπετο V.      <sup>7</sup> S. in  
 faciem.

39. 22. εἰς τὸ πρόσωπον. This addition to the text, which interprets John xx. 22 by Gen. ii. 7 (LXX), is found in the Prayer at the Little Entrance in the Liturgy of St. Mark· καὶ ἐμφυσήσας εἰς τὰ πρόσωπα αὐτῶν. Didymus in his treatise on the Holy Spirit, which we have only in St. Jerome's Latin version, twice uses ‘insufflans in faciem eorum,’ §§ 6, 33. The text is quoted in this form by Eriphanius, Adv. Haeres. lxxiv. 13· καὶ πάλιν ὡς οὐκ ἄλλοτρίον τοῦ Πνεύματος τυγχάνοντος τῆς τοῦ Θεοῦ Θεότητος, ἐνεφύσησεν εἰς τὸ πρόσωπον τῶν μαθητῶν, καὶ εἶπε· ‘λάβετε Πνεῦμα ἅγιον,’ and by St. Augustine, De Trinit. iv. 20 ‘sufflans in faciem discipulorum.’

ἀφῆτε τὰς ἁμαρτίας, ἀφίενται, <sup>1</sup> ἂν τινων κρατῆτε, κεκράτηνται.' ἡ δὲ τῆς Ἐκκλησίας διακόσμησις οὐχὶ σαφῶς καὶ  
 1 Cor. xii. 28 ἀναντιρρήτως διὰ τοῦ Πνεύματος ἐνεργεῖται; 'αὐτὸς γὰρ  
 ἔδωκε,' φησί, <sup>2</sup> 'τῇ Ἐκκλησίᾳ πρῶτον Ἀποστόλους, δεύτερον  
 προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, <sup>3</sup> ἔπειτα 5  
 χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.' αὕτη γὰρ ἡ τάξις κατὰ τὴν διαίρεσιν τῶν ἐκ τοῦ  
 1 Cor. xii. 11. Πνεύματος ὡρεῶν <sup>4</sup> διατέτακται.

40. Εὔροι δ' ἂν τις ἀκριβῶς λογιζόμενος καὶ ἐπὶ τοῦ  
 καιροῦ τῆς προσδοκώμενης ἐπιφανείας τῆς ἐξ οὐρανῶν τοῦ <sup>10</sup>  
 Κυρίου μὴ ἀσυντελὲς τὸ Πνεῦμα τὸ ἅγιον, ὥς τινες οἴονται,  
 ἀλλὰ συμπαρέσται καὶ ἐν τῇ ἡμέρᾳ τῆς ἀποκαλύψεως αὐτοῦ,  
 Acts xvii. 31. καθ' ἣν κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ ὁ μακάριος καὶ  
 1 Tim. vi. 15  
 1 Cor. ii. 9  
 μόνος Δυνάστης. τίς γὰρ οὕτως ἀνήκοος τῶν ἡτοιμασμένων  
 παρὰ Θεοῦ ἀγαθῶν τοῖς ἀξίοις, ὥς ἀγνοεῖν ὅτι καὶ τῶν <sup>15</sup>  
 2 Tim. iv. 8 δικαίων ὁ στέφανος ἡ τοῦ Πνεύματός ἐστι χάρις, δαψιλε-  
 στέρα <sup>5</sup> τότε καὶ τελειότερα παρεχομένη κατὰ τὴν ἀναλογίαν  
 τῶν ἀνδραγαθημάτων τῆς πνευματικῆς δόξης διανεμομένης  
 John xiv. 2 ἐκάστω; ἐν γὰρ ταῖς λαμπρότησι τῶν ἁγίων 'πολλὰι μοναὶ'  
 1 Cor. xv. 41, παρὰ τῷ Πατρὶ, τουτέστιν ἀξιωματῶν διαφοραί. ὥς γὰρ <sup>20</sup>  
 42  
 'ἀστὴρ ἀστέρους διαφέρει ἐν δόξῃ, οὕτω καὶ ἡ ἀνάστασις τῶν  
 Eph. iv. 30 νεκρῶν.' οἱ τοίνυν 'σφραγισθέντες τῷ Πνεύματι τῷ ἁγίῳ  
 Rom. viii. 23 εἰς ἡμέραν <sup>6</sup> ἀπολυτρώσεως,' καὶ ἦν ἔλαβον ἀπαρχὴν τοῦ  
 Πνεύματος <sup>7</sup> ἀκέραιον καὶ <sup>8</sup> ἀμείωτον <sup>9</sup> διασώσαντες, <sup>10</sup> οὗτοί  
 Matt. xxv. 21 εἰσιν <sup>11</sup> οἱ <sup>12</sup> ἀκούσοντες. 'εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ <sup>25</sup>  
 ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω.' ὁμοίως δὲ  
 καὶ οἱ λυπήσαντες τὸ Πνεῦμα τὸ ἅγιον τῇ πονηρίᾳ τῶν ἐπι-  
 τηδευμάτων αὐτῶν ἢ οἱ μὴ ἐπεργασάμενοι τῷ δοθέντι ἀφαι-  
 رهθήσονται ὁ <sup>13</sup> εἰλήφασιν, εἰς ἑτέρους μετατιθεμένης τῆς

<sup>1</sup> add αὐτοῖς 'duo codd.' add. καὶ ο<sup>a</sup> V Ben sed deest in μ ο<sup>a</sup> v et  
 'in plerisque codd.' <sup>2</sup> add. ἐν μ ν. <sup>3</sup> εἰτα μ. <sup>4</sup> τέτακ-  
 ται V. <sup>5</sup> τε V. <sup>6</sup> add τῆς ο V. <sup>7</sup> ἀκέραιον μ ν  
 'quidam habent.' <sup>8</sup> ἀμίαντον C. <sup>9</sup> διασώζοντες R<sub>2</sub> ο V.  
<sup>10</sup> pro οὗτοί εἰσιν οἱ ἀκούσοντες, ἀκούσονται ο. <sup>11</sup> οἱ ἀκούσονται ν.  
<sup>12</sup> in μ scriptura ambigua est, quae sicut ἀκούσοντες, ita ἀκούσαντες  
 legi potest. <sup>13</sup> add. καὶ V.

χάριτος, ἣ κατὰ τινα τῶν εὐαγγελιστῶν καὶ διχοτομηθήσονται <sup>Ματ κκιν.</sup>  
 παντελῶς, τῆς διχοτομίας νοουμένης κατὰ τὴν εἰς τὸ παντε- <sup>51</sup>  
 λές ἀπὸ τοῦ Πνεύματος ἀλλοτριώσιν. οὔτε γὰρ σῶμα διαι-  
 ρεῖται, ὡς τὸ μὲν παραδίδοσθαι τῇ κολάσει, τὸ δὲ ἀφίεσθαι,  
 5 μυθικὸν γὰρ τοῦτό γε καὶ οὐ κατὰ <sup>1</sup> δίκαιον κριτὴν, ὅλου  
 ἡμαρτηκότος ἐξ ἡμισείας εἶναι τὴν κόλασιν, οὔτε ψυχῇ  
<sup>2</sup> διχῇ <sup>3</sup> τέμνεται, ὅλη δι' ὅλου τὸ ἁμαρτωλὸν φρόνημα κεκτη-  
 μένη <sup>4</sup> καὶ συγκατεργαζομένη τῷ σώματι τὸ κακόν· ἀλλὰ  
 διχοτομία, ὥσπερ ἔφην, ἣ ἀπὸ τοῦ Πνεύματος εἰς τὸ διη-  
 10 νεκές τῆς ψυχῆς ἀλλοτριώσις. νῦν μὲν γάρ, εἰ καὶ μὴ ἀνα-  
 κέκρται τοῖς ἀναξίοις, ἀλλ' οὖν παρῆναι δοκεῖ πῶς τοῖς  
 ἁπαλῶν ἐσφραγισμένοις, τὴν <sup>5</sup> ἐκ τῆς ἐπιστροφῆς σωτηρίαν  
 αὐτῶν <sup>6</sup> ἀναμένον· τότε δὲ <sup>7</sup> ἐξ ὅλου τῆς βεβηλωσάσης αὐτοῦ  
 τὴν χάριν ψυχῆς ἀποτμηθήσεται. διὰ τοῦτο 'ἐν τῷ ᾄδῃ οὐκ <sup>Ps. vi 6.</sup>  
 15 ἔστιν ὁ ἐξομολογούμενος, οὐδὲ ἐν τῷ θανάτῳ ὁ μνημονεύων  
 Θεοῦ, οὐκέτι τῆς βοηθείας τοῦ Πνεύματος συμπαρούσης.  
 πῶς οὖν δυνατὸν νοῆσαι χωρὶς τοῦ ἁγίου Πνεύματος ἐπι-  
 τελεῖσθαι τὴν κρίσιν, ὅπου γε ὁ λόγος δείκνυσιν ὅτι αὐτό <sup>T. III p 31</sup>  
 ἔστι καὶ τὸ τῶν δικαίων βραβεῖον, <sup>8</sup> ὅταν ἀντὶ τοῦ ἀρραβῶνος <sup>Phil iii 14.</sup>  
 20 παρασχεθῇ τὸ τέλειον, καὶ ἡ πρώτη τῶν ἁμαρτωλῶν κατα- <sup>a Cor. 1. 22 ;</sup>  
 δίκη, ὅταν καὶ ὁ δοκοῦσιν ἔχειν ἀφαιρεθῶσι ; τὸ δὲ μέγιστον <sup>18</sup>  
 τεκμήριον <sup>9</sup> τῆς πρὸς <sup>10</sup> Πατέρα καὶ Υἱὸν <sup>11</sup> τοῦ Πνεύματος  
 συναφείας, ὅτι οὕτως ἔχειν λέγεται πρὸς <sup>12</sup> Θεὸν ὡς πρὸς  
 ἕκαστον ἔχει τὸ πνεῦμα τὸ ἐν ἡμῖν. 'τίς γὰρ οἶδε,' φησὶν, <sup>1 Cor. ii 11.</sup>

<sup>1</sup> add. τὸν V. <sup>2</sup> διχᾶ V. δίχα 'quidam codd' om. v. <sup>3</sup> δια-  
 τέμνεται v. <sup>4</sup> om. καὶ συγκατεργαζομένη . . κακόν V. <sup>5</sup> ἐπι-  
 στροφὴν τῆς σωτηρίας μ v. <sup>6</sup> ἀναμένων 'nitiose quidam codd.'  
<sup>7</sup> τελείως V. <sup>8</sup> om. ὅταν . τελείον μ. <sup>9</sup> ἡ V. <sup>10</sup> add.  
 τὸν ο. <sup>11</sup> συναφεία (om τοῦ πνεύματος) V. <sup>12</sup> add τὸν μ v.

40. 11. δοκεῖ. The word comes from the words of our Lord in Luke viii 18, quoted a little lower down, ὁ δοκεῖ ἔχειν ἀρθῆσεται ἀπ' αὐτοῦ. The presence of the Spirit in Baptism is described in § 35.

24. τίς γὰρ οἶδε, κ.τ.λ. Epiphanius (Ancoratus, § 118) explains the preceding verse by applying to the Holy Spirit the words which in the Nicene Creed are applied to the Son· ὁ δὲ ἀπόστολος οἶδεν, ὡς καὶ



‘ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τὸ ἐν αὐτῷ ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ.’ καὶ ταῦτα μὲν εἰς τοσοῦτον.

Πρὸς τοὺς λέγοντας μὴ συναριθμεῖσθαι Πατρὶ καὶ Υἱῷ  
τὸ ἅγιον Πνεῦμα, ἀλλ’ ὑπαριθμεῖσθαι ἐν ᾧ καὶ 5  
1 περὶ τῆς εὐσεβοῦς 2 συναριθμήσεως 3 κεφαλαιώδης  
ἐπιδρομῇ 4 τῆς πίστεως.

#### ΚΕΦΑΛΑΙΟΝ ΙΖ’.

§ 13.

1 Cor. i 20.

Cf §§ 4, 5 as  
to preposi-  
tions and  
causes.

41. Τὴν δὲ ὑπαρίθμῃσιν ὃ τι καὶ λέγουσι, καὶ κατὰ τίνος  
σημαινομένου τὴν φωνὴν ταύτην ἄγουσιν, οὐδὲ ἐπινοῆσαι 10  
ῥάδιον. ὅτι μὲν γὰρ ἐκ τῆς τοῦ κόσμου σοφίας καὶ 5 αὐτῇ  
ἡμῶν 6 ἐπεισέχθη, παντὶ γινώριμον. 7 εἰ δὲ ἔχει τινα οἰκείου  
λόγον πρὸς τὰ προκείμενα, τοῦτο ἐπισκεψώμεθα. φασὶ  
τοῖνυν οἱ δεινοὶ τὰ μάταια, τὰ μὲν κοινὰ εἶναι τῶν ὀνομάτων  
καὶ ἐπὶ πολὺ διήκειν ταῖς σημασίαις, τὰ δὲ 8 ἰδικώτερα, καὶ 15  
ἄλλα ἄλλων μερικωτέραν 9 ἔχειν τὴν δύναμιν. οἷον κοινὸν  
μὲν ὄνομα ἢ οὐσία, πᾶσιν ἐπιλεγομένη καὶ ἀψύχοις καὶ  
ἐμψύχοις ὁμοίως, 8 ἰδικώτερον δὲ τὸ ζῶον, ἐπ’ ἑλαττον μὲν

1 add. τὰ ο ν 2 ὑπαριθμήσεως V. 3 om κεφαλαιώδης 4 om  
τῆς πίστεως μ. 5 αὐτῇ μ ν. 6 ὑπεισέχθη R, C 7 ὅτι δὲ εἰ  
ἔχει V. 8 ἐδικώτερα μ. 9 ἔχει ν.

πολλάκις εἴπομεν, τὸ Πνεῦμα μὴ ἀλλότριον εἶναι τοῦ Θεοῦ λέγων ἐρευνᾷ  
καὶ τὰ βάθη τοῦ Θεοῦ· τὸ δὲ μὴ ὂν ἐκ τῆς οὐσίας τοῦ Θεοῦ ἀδύνατόν  
ἐστι τοῦ τὰ βάθη τοῦ Θεοῦ ἐρευνᾶν. See below, §§ 50, 56.

41. 1. ὑπαρίθμῃσιν. The word was used as a quasi philosophical  
term to express the Anomoean doctrine quoted by St Basil in § 13 :  
ὑπὸ τὸν Υἱὸν καὶ τὸν Πατέρα (τὸ Πνεῦμα τακτέον) οὐ συντεταγμένον, ἀλλ’  
ὑποτεταγμένον (1 Cor. xv. 27), οὐδὲ συναριθμούμενον, ἀλλ’ ὑπαριθμούμενον :  
it does not occur in the confession of Eunomius, which was prepared  
after this book, A.D. 382 ; but it was used by him in his Liber Apolo-  
geticus (before A.D. 365), against which St. Basil wrote his three (or as  
some think five) books, Adversus Eunomium



τοῦ προτέρου λεγόμενον, ἐπὶ πλέον δὲ τῶν ὑπ' <sup>1</sup> αὐτὸ θεω-  
 ρούμενον, καὶ γὰρ <sup>2</sup> καὶ λογικῶν αὐτῷ καὶ ἀλόγων φύσις ἐμ-  
 περιέχεται. πάλιν <sup>3</sup> ἰδικώτερόν <sup>4</sup> ἐστὶ τοῦ ζῴου ὁ ἄνθρωπος,  
 καὶ τούτου ὁ ἀνὴρ, καὶ τοῦ ἀνδρὸς ὁ καθ' ἑκαστον, Πέτρος <sup>5</sup> ἢ  
 5 Παῦλος ἢ Ἰωάννης. ἄρα οὖν τοῦτο νοοῦσι τὴν ὑπαρίθμησιν,  
 τὴν τοῦ <sup>6</sup> κοινοῦ εἰς τὰ ὑπεσταλμένα διαίρεσιν; ἀλλ' οὐκ ἂν  
 πιστεῦσαι εἰς τοσοῦτον αὐτοὺς παραπληξίας ἐλαύνειν, ὥστε  
 φάναι τὸν Θεὸν τῶν ὄλων ὥσπερ κοινότητά τινα λόγῳ μόνῳ  
 θεωρητὴν, ἐν οὐδεμιᾷ δὲ ὑπεστάσει τὸ εἶναι ἔχουσιν, εἰς τὰ  
 10 ὑποκείμενα διαιρεῖσθαι, εἴτα τὴν <sup>7</sup> ὑποδιαίρεσιν ταύτην καὶ  
 ὑπαρίθμησιν λέγεσθαι. ἢ τοῦτο <sup>8</sup> μὲν οὐδ' ἂν μελαγχολῶντες  
 εἴποιεν, πρὸς γὰρ τῇ ἀσεβείᾳ καὶ τὸν ἐναντίον λόγον τῆς  
 οἰκείας ἑαυτῶν προαιρέσεως κατασκευάζουσι, τὰ γὰρ ὑπο-  
 διαιρούμενα τῆς αὐτῆς ἐστὶν ἐκείνοις οὐσίας <sup>9</sup> ἀφ' ὧν διήρην-  
 15 ται. ἀλλ' εἰκόκαμεν διὰ πολλὴν τῆς ἀτοπίας <sup>10</sup> ἐνέργειαν  
 ἀπορεῖν λόγων, καὶ οὐκ ἔχειν πῶς τῆς ἀλογίας αὐτῶν καθ-  
 αψόμεθα ὥστε δοκοῦσί μοί τι κερδαίνειν παρὰ τὴν <sup>11</sup> ἄνοιαν.  
 ὥς γὰρ πρὸς τὰ μαλακὰ καὶ ὑπέκοντα <sup>12</sup> τῶν σωμάτων τῷ T III P  
 μὴ ἔχειν ἀντέρεισιν οὐκ ἔστι γενναίαν τὴν πληγὴν ἐνεγκεῖν,  
 20 οὕτως οὐδὲ τῶν προδήλων εἰς ἄνοιαν δυνατὸν ἐλέγχω  
<sup>13</sup> νεανικῶ καθικέσθαι. λείπεται οὖν σιωπῇ τὸ βδελυκτὸν  
 αὐτῶν τῆς ἀσεβείας παραδραμεῖν. ἀλλ' οὐκ ἐὰν τὴν ἡσυχίαν  
 τῶν ἀδελφῶν ἢ ἀγάπην <sup>14</sup> καὶ ἡ βαρύτης τῶν ἐναντιῶν.

42. Τί γὰρ λέγουσιν; ὁρᾶτε <sup>15</sup> αὐτῶν τῆς ἀλαζονείας τὰ  
 25 ῥήματα. 'ἡμεῖς <sup>16</sup> τοῖς μὲν ὁμοτίμοις φάμεν τὴν συναρίθμησιν  
 πρέπειν, τοῖς δὲ πρὸς τὸ χεῖρου παρηλλαγμένοις τὴν ὑπ-  
 αρίθμησιν.' καὶ τοῦτο τίποτε λέγετε; οὐ γὰρ συνήμι ὑμῶν  
 τῆς ἀλλοκότητος σοφίας <sup>17</sup>. <sup>18</sup> πότερον ὅτι χρυσὸς μὲν χρυσῷ  
 συναριθμεῖται, ὁ δὲ μόλυβδος οὐκέτι τῆς συναριθμήσεως ἄξιος,

<sup>1</sup> αὐτοῦ V. <sup>2</sup> om καὶ v. <sup>3</sup> ἐδικώτερα μ. <sup>4</sup> ἐπὶ V.  
<sup>5</sup> καὶ v. <sup>6</sup> ὁμοίου R<sub>2</sub> μ v. <sup>7</sup> διαίρεσιν V. <sup>8</sup> om. μὲν μ.  
<sup>9</sup> ἐφ' μ. <sup>10</sup> ἐνέργειαν V 'in duobus antiquis codd' <sup>11</sup> ἄνοιαν ο.  
<sup>12</sup> om. τῶν σωμάτων μ V v 'desunt in plerisque codd.' <sup>13</sup> νεανικῶς V.  
<sup>14</sup> καὶ βραδυτῆς μ. <sup>15</sup> om. αὐτῶν V. <sup>16</sup> μὲν τοῖς μ v. <sup>17</sup> add.  
 τὴν δύναμιν V <sup>18</sup> om. πότερον μ v.

ἀλλὰ διὰ τὸ τῆς ὕλης εὖωνον<sup>1</sup> ὑπαριθμηθήσεται τῷ χρυσῷ ; καὶ τοσαύτην δύναμιν τῷ ἀριθμῷ μαρτυρεῖτε, ὡς ἡ τῶν εὐτε-  
λῶν τὴν ἀξίαν ὑπεραίρειν ἢ τῶν<sup>2</sup> πολυτιμῶν τὸ σεμνὸν  
καταβάλλειν ; οὐκοῦν πάλιν καὶ τὸν χρυσὸν τοῖς βαρυτίμοις  
τῶν λίθων ὑπαριθμήσεις, <sup>3</sup> κακέλων τοῖς εὐανθεστέροις καὶ <sup>5</sup>  
μείζουσι τοὺς ἀλαμπεστέρους καὶ μικροτέρους. ἀλλὰ τί οὐκ  
Acts xvii 21. ἂν εἴποιεν οἱ εἰς μηδὲν ἄλλο εὐκαιροῦντες ἢ λέγειν τι καὶ  
ἀκούειν καινότερον ; δογμαζέσθωσαν λοιπὸν μετὰ <sup>4</sup> Στωικῶν  
καὶ Ἐπικουρείων <sup>5</sup> οἱ διαψηφισταὶ τῆς ἀσεβείας. τίς γὰρ ἂν  
καὶ γένοιτο πρὸς τὰ πολύτιμα τῶν ἀτιμοτέρων ἢ ὑπαριθμη- 10  
· σις ; ὁ <sup>6</sup> χαλκοῦς ὀβολὸς τῷ χρυσῷ στατήρι πῶς ὑπαριθμη-  
θήσεται ; ὅτι <sup>7</sup> οὐ λέγομεν, φησί, δύο κεκτήσθαι νομίσματα,  
ἀλλ' ἐν καὶ ἓν. <sup>8</sup> πότερον <sup>9</sup> οὖν τούτων ποτέρῳ ὑπαριθμεῖται ;  
ἐκφωνεῖται μὲν γὰρ ὁμοίως ἐκότερον. ἔαν μὲν οὖν καθ' ἑαυτὸ  
ἐκαστον <sup>10</sup> ἀριθμῆσης, ὁμοτιμίαν ποιεῖς ἐν τῷ <sup>11</sup> ὁμοίῳ τρόπῳ <sup>15</sup>  
τῆς <sup>12</sup> ἀριθμήσεως· ἔαν δὲ συνάψῃς αὐτά, πάλιν <sup>13</sup> ἐνοῖς τὴν  
ἀξίαν συναριθμῶν ἀλλήλοις ἀμφότερα. εἰ δὲ ὅπερ ἂν δεύ-  
τερον <sup>14</sup> ἀριθμηθῇ, τοῦτο ἔξει τὴν ὑπαρίθμησιν, ἐν τῷ ἀρι-  
θμοῦντί ἐστιν ἀπὸ τοῦ χαλκοῦ νομίσματος τῆς <sup>15</sup> ἀριθμήσεως  
ἄρξασθαι. ἀλλὰ τῆς ἀμαθίας τὸν ἔλεγχον ὑπερθέμενοι ἐπὶ 20  
τὰ συνέχοντα τὸν λόγον τρέψωμεν.

**43.** Καὶ τὸν Τῖδον ὑπαριθμεῖσθαι τῷ Πατρὶ λέγετε καὶ τὸ  
Πνεῦμα τῷ Τίῳ, ἢ τῷ Πνεύματι μόνῳ τὴν ὑπαρίθμησιν ἀφο-  
ρίζετε ; εἰ μὲν γὰρ καὶ τὸν Τῖδον ὑπαριθμεῖτε, πάλιν τὸν  
αὐτὸν λόγον τῆς ἀσεβείας ἀνακαινίζετε, τὸ ἀνόμιον τῆς 25  
οὐσίας, τὴν τοῦ ἀξιώματος ταπεινότητα, τὴν ἐν ὑστέρῳ  
γένεσιν, καὶ ἀπαξιαπλῶς πάσας ὁμοῦ τὰς εἰς τὸν Μονογενῆ  
βλασφημίας δι' ἐνὸς τούτου ῥήματος ἀνακυκλοῦντες <sup>16</sup> ἐπιδειχ-  
θήσεσθε οἷς ἀντιλέγειν <sup>17</sup> μακρότερον ἢ κατὰ τὴν παροῦσαν

<sup>1</sup> ὑπαριθμεῖται v.      <sup>2</sup> πολυτίμων R<sub>4</sub>.      <sup>3</sup> κακέλων (sic) o.  
<sup>4</sup> add. τῶν v.      <sup>5</sup> καὶ οἱ o. καὶ (om. ol) v      <sup>6</sup> χαλκὸς μ.  
<sup>7</sup> om. οὐ V.      <sup>8</sup> ὁπότερον o.      <sup>9</sup> om. οὖν V.      <sup>10</sup> ἀριθμῆς μ.  
ἀριθμεῖς v      <sup>11</sup> ὁμοιοτρόπῳ o.      ὁμοτρόπῳ v.      <sup>12</sup> ὑπαριθμήσεως R<sub>2</sub> V.  
<sup>13</sup> ἐν οἷς V      ἐνοῖς v      <sup>14</sup> ἀριθμηθείη 'unus ex Regis' ἀριθμῆς V  
'alius.'      <sup>15</sup> ἀπαριθμήσεως R<sub>4</sub>.      <sup>16</sup> δειχθήσεσθε V.      <sup>17</sup> μακρότατον V.

ὁρμήν, ἄλλως τε καὶ ἐν ἄλλοις κατὰ δύναμιν ὑφ' ἡμῶν τῆς Sc in lib. ii  
adv Funom  
 ἀσεβείας διελεγχθείσης. εἰ δὲ τῷ Πνεύματι πρέπειν οἴονται  
 μόνῳ τὴν ὑπαρίθμωσιν, μαυθανέτωσαν ὅτι κατὰ τὸν αὐτὸν  
 τρόπον συνεκφωνεῖται τῷ <sup>1</sup> Κυρίῳ τὸ Πνεῦμα, καθ' ὃν καὶ ὁ  
 5 Υἱὸς τῷ Πατρὶ. 'τὸ' γὰρ 'ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Matt xlviii  
19  
 Πνεύματος' ὁμοίως ἐκδέδοται. ὥς τοίνυν ἔχει ὁ Υἱὸς πρὸς  
<sup>2</sup> τὸν Πατέρα, οὕτω <sup>3</sup> πρὸς τὸν Υἱὸν τὸ Πνεῦμα κατὰ τὴν ἐν  
 τῷ βαπτίσματι παραδεδομένην τοῦ λόγου σύνταξιν. εἰ δὲ τὸ  
 Πνεῦμα τῷ Υἱῷ συντέτακται, ὁ δὲ Υἱὸς τῷ Πατρὶ, καὶ τὸ T III p 37  
 10 Πνεῦμα τῷ Πατρὶ <sup>4</sup> δηλουότι. τίνα οὖν ἔχει χώραν τὸ μὲν  
 συναριθμεῖσθαι, τὸ δὲ ὑπαριθμεῖσθαι λέγειν, ἐν μιᾷ καὶ τῇ  
 αὐτῇ <sup>5</sup> συστοιχίᾳ κατατεταγμένων τῶν ὀνομάτων; ὅλως δὲ τί  
 τῶν πάντων ἐξέστη ποτὲ τῆς ἑαυτοῦ φύσεως ἀριθμούμενον;  
 ἀλλ' οὐχὶ τὰ μὲν ἀριθμητὰ διαμένει οἷα πέφυκεν ἐξ ἀρχῆς, ὁ  
 15 δὲ ἀριθμὸς σημεῖον γνωριστικὸν τοῦ πλήθους τῶν ὑποκει-  
 μένων παρ' ἡμῶν ἐφαρμόζεται; τῶν γὰρ σωμάτων τὰ μὲν Wisd xi 20  
 ἀριθμούμεν, τὰ δὲ μετροῦμεν, τὰ δὲ σταθμώμεθα· καὶ ὧν μὲν  
 συνεχῆς ἡ φύσις, μέτρῳ καταλαμβάνομεν, ὧν δὲ διωρισμένη,  
 τῷ ἀριθμῷ ὑποβάλλομεν, πλὴν ὅσα διὰ λεπτότητα καὶ αὐτὰ  
 20 πάλιν μετρητὰ γίνονται, τὰ δὲ βάρη ταῖς ἐπὶ τοῦ ζυγοῦ ῥοπαῖς  
 διακρίνομεν. οὐ τοίνυν ἐπειδὴ ἑαυτοῖς σημεία πρὸς τὴν τοῦ  
 ποσοῦ γνώσιν ἐπενοήσαμεν, ἤδη καὶ τὴν φύσιν τῶν σημειω-  
 θέντων ἡλλάξαμεν. ὥσπερ οὖν οὐχ ὑποσταθμώμεθα ἀλλή-  
 λους τὰ σταθμητά, κἂν τὸ μὲν χρυσός, τὸ δὲ <sup>6</sup> κασσίτερος ᾖ,  
 25 οὐδὲ ὑπομετροῦμεν τὰ μετρητά, οὕτως οὐδὲ τὰ ἀριθμητὰ  
 πάντως ὑπαριθμήσομεν. εἰ δὲ οὐδὲν τῶν ἄλλων τὴν ὑπαρίθ-  
 μωσιν δέχεται, πῶς τῷ Πνεύματι φασὶ <sup>7</sup> προσήκειν ὑπαριθ-  
 μεῖσθαι; ἀλλὰ τὰ Ἑλληνικὰ νοσοῦντες οἴονται <sup>8</sup> τὰ κατὰ  
 βαθμὸν <sup>9</sup> ἀξιωμάτων ἢ κατὰ οὐσίας ὕφεσιν ὑποβαίνοντα,  
 30 ταῦτα προσήκειν ὑπαριθμεῖσθαι.

<sup>1</sup> υἱῷ C\*. <sup>2</sup> om. τὸν V v. <sup>3</sup> add καὶ v. <sup>4</sup> δῆλον ὅτι ο V.  
<sup>5</sup> συντυχία V <sup>6</sup> κασσίτηρος μ V v. <sup>7</sup> προσῆκεν v. <sup>8</sup> om.  
 τὰ v 'quatuor alii.' <sup>9</sup> ἀξιώματα τὰ μὴ κατὰ V.

Πῶς ἐν τῇ ὁμολογίᾳ τῶν τριῶν Ὑποστάσεων τὸ <sup>1</sup> εὐσεβὲς  
τῆς Μοναρχίας δόγμα <sup>2</sup> διατηροῦμεν· <sup>3</sup> ἐν ᾧ καὶ ὁ κατὰ  
τῶν τὸ Πνεῦμα ὑπαριθμεῖσθαι φασκόντων ἔλεγχος.

### ΚΕΦΑΛΑΙΟΝ ΙΗ΄.

Matt xxviii  
19

44. Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα παραδιδούς ὁ <sup>5</sup>  
Κύριος οὐ μετὰ τοῦ ἀριθμοῦ συνεξέδωκεν οὐ γὰρ εἶπεν, <sup>4</sup> ὅτι  
εἰς πρῶτον καὶ δεῦτερον καὶ τρίτον, οὐδὲ εἰς <sup>5</sup> ἐν καὶ δύο καὶ  
τρία, ἀλλὰ δι' ὀνομάτων ἁγίων τὴν γνῶσιν τῆς πρὸς σωτη-  
ρίαν ἀγούσης πίστεως ἐχαρίσατο. ὥστε τὸ μὲν σῶζον ἡμᾶς  
ἡ πίστις ἐστίν, ὃ δὲ ἀριθμὸς σημεῖον γνωριστικὸν τοῦ ποσοῦ <sup>10</sup>  
τῶν ὑποκειμένων ἐπινενόηται. ἀλλ' οἱ πανταχόθεν ἑαυτοῖς  
τὰς βλάβας <sup>6</sup> ἐπισυνάγοντες καὶ τῇ τοῦ ἀριθμῆναι δυνάμει κατὰ  
τῆς πίστεως κέχρηνται, οἷγε οὐδεὶς τῶν ἄλλων ἐκ τῆς τοῦ  
<sup>7</sup> ἀριθμοῦ προσθήκης ἀλλοιουμένου, οὗτοι ἐπὶ τῆς θείας

<sup>1</sup> μοναρχὲς τῆς εὐσεβείας δόγμα V. <sup>2</sup> τηροῦμεν ο v <sup>3</sup> om  
ἐν ᾧ . . . ἔλεγχος μ V v 'desunt in plerisque codd.' <sup>4</sup> om ὅτι v.  
<sup>5</sup> ἐνα V. <sup>6</sup> συνάγοντες V. <sup>7</sup> ἀριθμῆναι V.

44. 7. τρίτον Justin Martyr (Apol. i 13) says, Πνεῦμά τε προφητικὸν  
ἐν τρίτῃ τάξει . . . μετὰ λόγου τιμῶμεν, and Tertullian (in Prax. 8) in-  
terprets the word, 'sicut tertius a radice fructus ex frutice, et tertius a  
fonte rivus ex flumine, et tertius a sole apex ex radio.' Eunomius (Lib.  
Apol. § 25) had said that, 'observing the teaching of the saints, we  
learnt from them that the Holy Spirit is third in dignity and order  
(τρίτον ἀξιώματι καὶ τάξει), and so have believed Him to be third in  
nature also' (τρίτον εἶναι καὶ τῇ φύσει πεπιστεύκαμεν). In the begin-  
ning of his Second Book against Eunomius, St. Basil replied (in a  
passage which was the occasion of a fierce dispute at the Council of  
Florence): ἀξιώματι μὲν γὰρ δευτερεύειν τοῦ Υἱοῦ παραδίδωσιν ἴσως ὁ τῆς  
εὐσεβείας λόγος . . . εἰ καὶ ὑποβέβηκε τὸν Υἱὸν τῇ τε τάξει καὶ τῷ ἀξιώματι  
(ἵνα καὶ ὅλως συγχωρήσωμεν), οὐκέτ' ἂν εἰκότως ὡς ἀλλοτρίας ὑπάρχον  
φύσεως ἀκολουθεῖν ἐκείθεν δῆλον. The dispute was about the word ἴσως,  
which the Greeks had in their copies, and the Latins had not. The  
Bened. ed. allows its genuineness, and it is found in a Syriac paraphrase  
of the eighth or ninth century (Brit Mus. Add. MS 17145), which  
gives word for word 'in gloria quidem enim secundum esse a Filio  
verbum pietatis fortasse concedit.'

φύσεως εὐλαβούνται τὸν ἀριθμόν. μὴ δὲ αὐτοῦ τῆς ὀφει-  
 λομένης τῷ Παρακλήτῳ τιμῆς <sup>1</sup> ὑπερβῶσι τὸ μέτρον. ἀλλ', ὡ  
 σοφώτατοι, μάλιστα μὲν ὑπὲρ ἀριθμὸν ἔστω τὰ ἀνέφικτα, ὥς  
 ἡ παλαιὰ τῶν Ἑβραίων εὐλάβεια ἰδίους σημείοις τὸ ἀνεκφώ-  
 5 νητον ὄνομα τοῦ Θεοῦ <sup>2</sup> διεχάρασσε, καὶ ἐκ <sup>3</sup> τούτου τὴν κατὰ  
 πάντων ὑπεροχὴν παριστῶσα. εἰ δὲ ἄρα δεῖ καὶ ἀριθμεῖν,  
<sup>4</sup> μήτοιγε καὶ ἐν τούτῳ κακουργεῖν τὴν ἀλήθειαν. ἡ γὰρ  
 σιωπῇ τιμάσθω τὰ <sup>5</sup> ἄρρητα, ἡ εὐσεβῶς ἀριθμεῖσθω τὰ ἅγια. T. III p 38  
 Εἰς Θεὸς <sup>6</sup> καὶ Πατὴρ καὶ εἰς Μονογενὴς <sup>7</sup> Υἱὸς καὶ <sup>8</sup> Ἐν  
 10 Πνεῦμα ἅγιον. ἐκάστην τῶν Ὑποστάσεων μοναχῶς ἐξαγγέλ-  
 λομεν, ἐπειδὴν δὲ συναριθμῆσαι δέη, οὐχὶ ἀπαιδεύτῳ ἀριθμή-  
 σει πρὸς πολυθείας ἔννοϊαν ἐκφερόμεθα.

45. Οὐ γὰρ κατὰ σύνθεσιν ἀριθμοῦμεν, ἀφ' ἐνὸς εἰς πλῆ-  
 θος ποιοῦμενοι τὴν παραύξησιν, ἐν καὶ δύο καὶ τρία λέγοντες,  
 15 οὐδὲ πρῶτον καὶ δεύτερον καὶ τρίτον. 'ἐγὼ γὰρ Θεὸς πρῶτος Is. xlv 6  
 καὶ ἐγὼ <sup>8</sup> μετὰ ταῦτα.' δεύτερον δὲ θεὸν οὐδέπω καὶ τήμερον  
 ἀκηκόαμεν' Θεὸν γὰρ ἐκ Θεοῦ προσκυνοῦντες, καὶ τὸ ἰδιάζον  
 τῶν Ὑποστάσεων ὁμολογοῦμεν, καὶ μένομεν ἐπὶ τῆς Μοναρ-  
 χίας, εἰς πλῆθος ἀπεσχισμένον τὴν θεολογίαν μὴ σκεδαν-  
 20 ούντες, διὰ τὸ μίαν ἐν Θεῷ Πατρὶ καὶ Θεῷ Μονογενεὶ τὴν  
<sup>9</sup> οἰονεὶ μορφὴν θεωρεῖσθαι τῷ ἀπαρallάκτῳ τῆς Θεότητος

<sup>1</sup> ὑπὲρ ν (ερ s. l. m. sec.). <sup>2</sup> διεχάραξε μ. <sup>3</sup> τούτων ν. <sup>4</sup> μή-  
 τιγε ο V. <sup>5</sup> ἀπόρρητα μ ο ν. <sup>6</sup> ὁ ο V <sup>7</sup> om. υἱὸς ο  
 V v et unus est Unigenitus Filius qui est ab Eo S. <sup>8</sup> S. ultimus.  
<sup>9</sup> ὁμοίαν V.

8 εὐσεβῶς ἀριθμεῖσθω. So St Athan Ep. 1 ad Serap. § 20 : ἡ γὰρ  
 Θεότης οὐκ ἐν ἀποδείξει λόγων, ὥσπερ εἴρηται, παραδίδοται, ἀλλ' ἐν πίστει  
 καὶ εὐσεβεὶ λογισμῷ μετ' εὐλαβείας

45 In this section, St. Basil's careful statements of the doctrine of  
 the Blessed Trinity correct the Arian expressions; and yet he avoids  
 the word ὁμοούσιος in accordance with his words in Ep. 9 to Maximus  
 (A D. 361). See above, p. 46 In his Liber Apologeticus, Eunomius  
 attributed πρῶτος, δεύτερος, τῆς ἑαυτοῦ ὑποστάσεως μεταδοὺς τῷ γεννη-  
 θέντι, ἴσον τῷ Πατρὶ τὸν Υἱόν, to the doctrine of the Church: and used  
 μόνος, as referring to the Father, in such a way as to exclude even the  
 likeness of nature, but not so as to exclude His Wisdom or His 'having  
 Immortality' (1 Tim. vi. 15, 16).



<sup>1</sup> ἐνιζομένην. Υἱὸς γὰρ ἐν <sup>2</sup> τῷ Πατρὶ καὶ <sup>3</sup> Πατὴρ ἐν τῷ Υἱῷ, ἐπειδὴ καὶ οὗτος τοιοῦτος οἶος <sup>4</sup> ἐκεῖνος, καὶ οὗτος περ οὗτος, καὶ ἐν τούτῳ τὸ Ἔν. ὥστε κατὰ μὲν <sup>5</sup> τὴν ιδιότητα τῶν Προσώπων Εἷς καὶ Εἷς, κατὰ δὲ τὸ κοινὸν τῆς φύσεως Ἄν οἱ Ἀμφότεροι. πῶς οὖν, εἴπερ Εἷς καὶ Εἷς, οὐχὶ δύο <sup>5</sup> θεοί; ὅτι βασιλεὺς λέγεται καὶ ἡ τοῦ βασιλείως εἰκὼν, <sup>6</sup> καὶ οὐ δύο βασιλεῖς. οὔτε γὰρ τὸ κράτος σχίζεται οὔτε ἡ δόξα <sup>7</sup> διαμερίζεται. ὥς γὰρ ἡ κρατοῦσα <sup>8</sup> ἡμῶν ἀρχὴ καὶ <sup>9</sup> ἡ ἐξουσία μία, οὕτω καὶ ἡ παρ' ἡμῶν δοξολογία μία καὶ οὐ πολλαί· διότι ἡ τῆς Εἰκόνης τιμὴ ἐπὶ τὸ Πρωτότυπον <sup>10</sup> δια- 10  
βαίνει. ὃ οὖν ἐστὶν ἐνταῦθα μιμητικῶς ἡ εἰκὼν, τοῦτο ἐκεί-  
φυσικῶς ὁ Υἱός, καὶ ὥσπερ ἐπὶ τῶν <sup>11</sup> τεχνικῶν κατὰ τὴν  
μορφὴν ἡ ὁμοίωσις, οὕτως ἐπὶ τῆς θείας καὶ ἀσυνθέτου  
φύσεως ἐν τῇ κοινωνίᾳ τῆς Θεότητός ἐστιν ἡ Ἑνωσις. Ἄν  
δὲ καὶ τὸ ἅγιον Πνεῦμα, καὶ αὐτὸ μοναδικῶς ἐξαγγελλούμενον, <sup>15</sup>  
δι' Ἑνὸς Υἱοῦ τῷ Ἑνὶ Πατρὶ συναπτόμενον καὶ δι' ἑαυτοῦ  
συμπληροῦν τὴν πολυύμνητον καὶ <sup>12</sup> μακαρίαν Τριάδα· <sup>13</sup> οὐ  
τὴν πρὸς Πατέρα καὶ Υἱὸν οἰκείωσιν ἱκανῶς ἐμφαίνει τὸ μὴ  
ἐν τῷ πληθὲι τῆς κτίσεως τετάχθαι, ἀλλὰ μοναχῶς ἐκφωνεῖ-  
σθαι. οὐ γὰρ ἐν τῶν πολλῶν ἐστὶν, ἀλλ' Ἐν ἐστὶν. ὥς <sup>14</sup> γὰρ <sup>20</sup>  
Εἷς Πατὴρ καὶ Εἷς Υἱός, οὕτω καὶ Ἄν Πνεῦμα ἅγιον. τῆς  
μὲν οὖν κτιστῆς φύσεως τοσοῦτον ἀποκεχώρηκεν, ὅσον εἰκὸς  
<sup>15</sup> τὸ Μοναδικὸν τῶν συστηματικῶν καὶ πληθυσμὸν ἐχόντων,  
Πατρὶ δὲ καὶ Υἱῷ <sup>16</sup> κατὰ τοσοῦτον ἥνεται, καθόσον ἔχει  
Μονὰς πρὸς Μονάδα τὴν οἰκειότητα.

25

<sup>1</sup> txt. (i.e. unitam) R<sub>2</sub> o\* C<sup>2</sup> v. ἐνιζομένην (i.e. insidentem) V. ἐνεκονι-  
ζομένην (i.e. inimaginatam) μ ο marg. 'sic quatuor codd' Ben. om Syr.  
<sup>2</sup> om. τῷ ο V. <sup>3</sup> add. ὁ ο V. <sup>4</sup> add καὶ μ v. <sup>5</sup> om τὴν V  
<sup>6</sup> καὶ οἱ δύο v (forsan interrogative). <sup>7</sup> μερίζεται μ v 'tres codd'  
<sup>8</sup> om. ἡμῶν ο V. <sup>9</sup> om ἡ ο V. <sup>10</sup> txt. μ ο V v. 'observat  
Ducæus cod. Anglicanum habere διαβαίνει.' ἀναβαίνει 'in tribus Reg.  
codd.' <sup>11</sup> txt. R<sub>2</sub> μ v. τεχνικῶν ο V. <sup>12</sup> ἀγίαν ο V. <sup>13</sup> δ ο.  
<sup>14</sup> om γὰρ ο V v. 'Vocula γὰρ addita ex vet. libris.' <sup>15</sup> τῶν μοναδικῶν  
καὶ συστηματικῶν V. <sup>16</sup> om. v\* additur s l manu sec.

9. δοξολογία μία. cf. the Embolismus, as in Lit. of St. James, ὅτι  
Σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,  
καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί.



46. Καὶ οὐκ ἐντεϋθεν μόνον τῆς κατὰ <sup>1</sup>τὴν φύσιν  
κοινωνίας αἱ ἀποδείξεις, ἀλλ' ὅτι καὶ 'ἐκ τοῦ Θεοῦ' εἶναι <sup>1</sup> 1 Cor 11 12  
λέγεται· οὐχ ὡς 'τὰ πάντα ἐκ τοῦ Θεοῦ,' ἀλλ' ὡς ἐκ τοῦ <sup>1</sup> 1 Cor 11 12  
Θεοῦ προελθόν, οὐ γεννητῶς ὡς <sup>2</sup>ὁ Υἱός, ἀλλ' ὡς Πνεῦμα  
5 στόματος αὐτοῦ. πάντως δὲ οὔτε τὸ στόμα μέλος, οὔτε  
πνὴξ λυομένη τὸ Πνεῦμα, ἀλλὰ καὶ τὸ στόμα θεοπρεπῶς,  
καὶ τὸ Πνεῦμα οὐσία ζῶσα, ἁγιασμοῦ κυρία, τῆς μὲν <sup>3</sup>οἰκειό-  
τητος δηλουμένης ἐντεϋθεν, τοῦ δὲ τρόπου τῆς ὑπάρξεως  
<sup>4</sup>ἀρρήτου φυλασσομένου. ἀλλὰ καὶ Πνεῦμα Χριστοῦ λέγεται, T. III p. 39  
10 ὡς <sup>5</sup>ὁκειωμένον κατὰ τὴν φύσιν αὐτῷ. διὰ τοῦτο 'εἴ τις Rom viii 9  
Πνεῦμα Χριστοῦ οὐχ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.' ὅθεν  
μόνον ἀξίως δοξάζει τὸν Κύριον, 'ἐκεῖνος <sup>6</sup>γὰρ ἐμὲ John xxi 14  
δοξάσει,' φησὶν, οὐχ ὡς ἡ κτίσις, ἀλλ' ὡς 'Πνεῦμα <sup>7</sup>τῆς John xiv 17  
ἀληθείας' τρανῶς ἐκφαίνει ἐν ἑαυτῷ τὴν ἀλήθειαν, καὶ ὡς  
15 Πνεῦμα σοφίας τὸν Χριστὸν τὴν τοῦ Θεοῦ Δύναμιν καὶ τὴν  
τοῦ Θεοῦ Σοφίαν ἐν τῷ ἑαυτοῦ μεγέθει <sup>8</sup>ἀποκαλύπτων. καὶ  
ὡς Παράκλητος δὲ ἐν <sup>9</sup>ἑαυτῷ χαρακτηρίζει τοῦ ἀποστείλαν-  
τος αὐτὸν Παρακλήτου τὴν ἀγαθότητα, καὶ ἐν τῷ ἑαυτοῦ  
ἀξιώματι τὴν μεγαλωσύνην ἐμφαίνει τὴν τοῦ ὁθεν προῆλθεν.

<sup>1</sup> om τὴν μ ν. <sup>2</sup> om. ὁ ν. <sup>3</sup> ἀγιότητος V. <sup>4</sup> ἀρρήτως μ ν  
'unus ex Reg. cum Colb.' <sup>5</sup> οἰκειούμενον V R<sub>4</sub> οἰκειωμένον (sic) v.  
<sup>6</sup> γὰρ με ο V. <sup>7</sup> om. τῆς ν. <sup>8</sup> ἀποκαλύπτων μ. <sup>9</sup> αὐτῷ ν.

46. 2. ἐκ τοῦ Θεοῦ εἶναι. The ἔκθεσις πίστεως of St. Gregory Thaumaturgus points to the sense in which even in his time (A. D. 240-270) these words were understood; ἐν Πνεύμα ἁγίῳ ἐκ Θεοῦ ὑπαρξίν ἔχον, see Introduction, p. xiv.

3. οὐχ ὡς τὰ πάντα ἐκ τοῦ Θεοῦ. This was first applied to the Son by Georgius of Laodicea (Syria), Athan. de Synodis, § 17.

ἐκ τοῦ Θεοῦ προελθόν, οὐ γεννητῶς. St. Gregory Naz. Or. xxxvi. t. i p. 590, says: Ἴδιον τοῦ μὲν ἀνάρχου Πατρὸς τοῦ δὲ ἀνάρχου γεννηθέντος Υἱός τοῦ δὲ ἀγεννήτως προελθόντος, ἢ προῦντος, τὸ Πνεῦμα τὸ ἅγιον St. Gregory elsewhere uses ἐκπορευτῶς, and τὸ ἐκπορευτόν.

7. οὐσία ζῶσα κ τ λ. St. Gregory's ἔκθεσις has εἰκὼν τοῦ Υἱοῦ, τελείου τελεία, ζωὴ ζώντων αἰτία, ἀγιότης ἁγιασμοῦ χορηγός, ἐν ᾧ φανερῶνται Θεὸς ὁ Πατήρ καὶ Θεὸς ὁ Υἱός

19 τοῦ ὁθεν προῆλθεν· i e. of the Father. ἐκ τοῦ Θεοῦ προελθόν occurs just above; but this passage is wrongly translated by the editor of Keble's *Studia Sacra* (p. 176), as referring to the Son.

- Mal i 6. ἔστιν οὖν δόξα ἡ μὲν τις φυσική, ὡς δόξα ἡλίου τὸ φῶς, ἡ δέ τις ἔξωθεν ἡ ἐκ προαιρέσεως <sup>1</sup> κεκριμένως τοῖς <sup>2</sup> ἁγίοις προσαγομένη. διπλῇ δὲ καὶ <sup>3</sup> αὕτη. 'υἱὸς' γάρ, φησί, 'δοξάζει πατέρα, καὶ δοῦλος τὸν κύριον αὐτοῦ.' τούτων τοῖνυν ἡ μὲν δουλικὴ <sup>4</sup> παρὰ τῆς κτίσεως προσάγεται, ἡ δὲ <sup>5</sup> ἔν' οὕτως εἶπω <sup>6</sup> οἰκειακὴ παρὰ τοῦ Πνεύματος ἐκπληροῦται
- John xvii. 4 ὡς γὰρ περὶ <sup>6</sup> ἑαυτοῦ ἔλεγεν· 'ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα, ὃ ἔδωκάς μοι ἵνα ποιήσω,' οὕτω καὶ
- John xvi 14. περὶ τοῦ Παρακλητόν· 'ἐκείνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ <sup>7</sup> λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.' καὶ ὡς δοξάζεται <sup>8</sup> Υἱὸς <sup>10</sup>
- John xii 28. παρὰ τοῦ Πατρὸς λέγοντος· 'καὶ <sup>9</sup> ἐδόξασα καὶ πάλιν δοξάσω,' οὕτω δοξάζεται τὸ Πνεῦμα διὰ τῆς πρὸς Πατέρα καὶ Υἱὸν κοινωνίας, καὶ διὰ τῆς τοῦ Μονογενοῦς μαρτυρίας
- Matt xii. 31. λέγοντος· 'πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται ὑμῖν τοῖς ἀνθρώποις, ἡ δὲ <sup>10</sup> τοῦ Πνεύματος βλασφημία οὐκ ἀφε- <sup>15</sup> θήσεται.'
- Cf § 64. **47.** Ἐπειδὴ δὲ διὰ <sup>11</sup> δυνάμεως φωτιστικῆς τῷ κάλλει τῆς

<sup>1</sup> add ὡς R<sub>3</sub>.      <sup>2</sup> ἁγίοις R<sub>2</sub> V.      <sup>3</sup> αὕτη V.      <sup>4</sup> add καὶ ἡ  
<sup>5</sup> οἰκεία καὶ παρὰ ν.      <sup>6</sup> αὐτοῦ ο.      <sup>7</sup> txt. μ V ν 'tres Reg. codd cum Colb' λήφεται ο.      <sup>8</sup> add ὁ V.      <sup>9</sup> ἐγὼ ἐδόξασά σε μ ν 'unus ex Reg. cum Colb.'      <sup>10</sup> εἰς τὸ πνεῦμα ο      <sup>11</sup> add. ἀοράτου R<sub>2</sub> V.

11. καὶ ἐδόξασα. The reading of four MSS ἐδόξασά σε is found also in the parallel passage in Homilia xxiv, Contra Sabellianos et Arium et Anomoeos, § 7 ἄλλ' ὡς ὁ εἰπὼν, Πάτερ, ἐδόξασά σε, τὸ ἔργον ὃ ἔδωκας ἐτελείωσα, καὶ ὡς ὁ Πατὴρ δοξάζει τὸν Υἱόν, λέγων· καὶ ἐδόξασά σε, καὶ πάλιν δοξάσω οὕτω καὶ ὁ Υἱὸς τὸ Πνεῦμα εἰς τὴν ἑαυτοῦ καὶ Πατρὸς κοινωνίαν παραλαμβάνει. This reading suggests the interpretation intended by St Basil: 'I both glorified and will glorify My Name as the Father, in glorifying Thee as the Son.' Westcott refers the words 'perhaps more especially to the great crises in His ministry, the Baptism (Matt iii. 17) and the Transfiguration (Matt. xvii 5), in which His Sonship, and so the Father's character, was revealed.'

47. 1. διὰ δυνάμεως φωτιστικῆς, κ.τ.λ. Cf. Ep. 226 (monachus suis) t. iii p. 348 'Ὁ γὰρ νοῦς ἡμῶν φωτιζόμενος ὑπὸ Πνεύματος πρὸς Υἱὸν ἀναβλέπει, καὶ ἐν Αὐτῷ ὡς ἐν εἰκόνι θεωρεῖ τὸν Πατέρα: and Irenaeus v 36 'per huiusmodi gradus proficere et per Spiritum quidem [ad] Filium, per Filium autem adscendere ad Patrem.' On the subject of this section, cf. Westcott's Epp. of St. John, Add. Note (2) on 1 John v. 20

- τοῦ Θεοῦ τοῦ ἀοράτου Εἰκόνας ἐνατενίζομεν, καὶ δι' αὐτῆς ἀναγόμεθα ἐπὶ τὸ <sup>1</sup> ὑπέρκαλον τοῦ Ἀρχετύπου θέαμα, αὐτοῦ που πάρεστιν ἀχωρίστως τὸ τῆς <sup>2</sup> γνώσεως Πνεῦμα, τὴν ἐποπτικὴν τῆς Εἰκόνας δύναμιν ἐν ἑαυτῷ παρεχόμενον τοῖς
- 5 τῆς ἀληθείας <sup>3</sup> φιλοθεάμοσιν, οὐκ ἔξωθεν τὴν δεῖξιν ποιούμενον, ἀλλ' ἐν ἑαυτῷ εἰσάγον πρὸς τὴν ἐπίγνωσιν. ὥς γὰρ 'οὐδεὶς οἶδε τὸν Πατέρα εἰ μὴ ὁ Υἱός,' οὕτως 'οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἁγίῳ.' οὐ γὰρ διὰ Πνεύματος εἴρηται, ἀλλ' ἐν Πνεύματι, <sup>4</sup> καὶ
- 10 'Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν Πνεύματι καὶ Ἀληθείᾳ δεῖ προσκυνεῖν,' <sup>5</sup> καθὼς γέγραπται· 'ἐν τῷ Φωτὶ σου ὀψόμεθα Φῶς,' τουτέστιν ἐν τῷ φωτισμῷ τοῦ Πνεύματος, 'Φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.' ὥστε ἐν <sup>6</sup> ἑαυτῷ δείκνυσιν τὴν
- 15 δόξαν τοῦ Μονογενοῦς, καὶ τοῖς ἀληθινοῖς προσκυνηταῖς ἐν ἑαυτῷ τὴν τοῦ Θεοῦ γνώσιν παρέχεται. ἡ τοίνυν ὁδὸς τῆς θεογνωσίας ἐστὶν ἀπὸ Ἐνὸς Πνεύματος διὰ τοῦ Ἐνὸς Υἱοῦ ἐπὶ τὸν Ἐνα Πατέρα, καὶ ἀνάπαλιν ἡ φυσικὴ ἀγαθότης καὶ ὁ κατὰ φύσιν Ἀγιασμός καὶ τὸ βασιλικὸν Ἀξίωμα ἐκ τοῦ
- 20 Πατρὸς διὰ τοῦ Μονογενοῦς ἐπὶ τὸ Πνεῦμα διήκει. οὕτω καὶ αἱ Ὑποστάσεις ὁμολογοῦνται, καὶ τὸ εὐσεβεὲς δόγμα τῆς Μοναρχίας οὐ διαπίπτει. οἱ δὲ τὴν ὑπαρίθμησιν ἐν τῷ πρῶτον καὶ δεύτερον καὶ τρίτον λέγειν τιθέμενοι γνωρίζεσθωσαν τὸ πολὺθεον τῆς Ἑλληνικῆς πλάνης τῇ ἀχράντῳ
- 25 Θεολογίᾳ τῶν Χριστιανῶν ἐπεισάγουτες. εἰς οὐδὲν γὰρ

<sup>1</sup> ὑπέρκαλλον μ V v.

<sup>2</sup> χάριτος ο C.

<sup>3</sup> φιλομαθέσιν ο V.

φιλοθεαμ (sic) ο marg. manu prima.

<sup>4</sup> om. καὶ V.

<sup>5</sup> καθά v.

<sup>6</sup> αὐτῷ μ

21. τὸ εὐσεβεὲς δόγμα τῆς Μοναρχίας St Basil here applies the term δόγμα to the Μοναρχία in accordance with the definition which he gives of δόγμα, and κήρυγμα in § 66. The usage of St. Dionysius of Rome quoted by St. Athanasius (De Decr. Nic Syn § 26) was different: he wrote of τὸ ἅγιον κήρυγμα τῆς Μοναρχίας. the term κήρυγμα, according to St Basil's usage, could apply to the word Ὁμοούσιον (Ep 90 τὸ ἀγαθὸν ἐκεῖνο κήρυγμα τῶν Πατέρων), but not to the Μοναρχία.

ἕτερον φέρει τῆς ὑπαριθμήσεως τὸ κακούργημα, ἢ ὥστε πρῶτον καὶ δεύτερον θεὸν καὶ τρίτον ὁμολογεῖν. ἀλλ' ἡμῖν <sup>1</sup> ἄρκοῦσα ἢ παρὰ τοῦ Κυρίου ἐπιτεθείσα ἀκολουθία, ἣν ὁ συγχέων οὐκ ἔλαττον τῆς τούτων ἀσεβείας παρανομήσει. ὅτι μὲν οὖν οὐδέν, ὡς οὗτοι πεπλάνηται, ἢ κατὰ τὴν φύσιν <sup>5</sup> κοινωνία τῷ τρόπῳ τῆς ὑπαριθμήσεως <sup>2</sup> παραλύεται, ἱκανῶς εἴρηται. ἀλλὰ συνέλθωμεν τῷ φιλονείκῳ καὶ ματαιόφρονι, καὶ δώμεν τὸ δεύτερόν τινος καθ' ὑπαρίθμησιν ἐκείνου λέγεσθαι. ἴδωμεν τοίνυν τί τὸ ἐκβαίνειν ἀπὸ τοῦ λόγου.

1 Cor xv 47 'ὁ πρῶτος,' φησὶν, 'ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος <sup>10</sup>

1 Cor xi 46 'Ἀνθρωπος ὁ Κύριος ἐξ οὐρανοῦ,' καὶ ἐν ἄλλοις· 'οὐ πρῶτον,' φησί, 'τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.' εἰ τοίνυν <sup>4</sup> τῷ πρώτῳ ὑπαριθμεῖται <sup>5</sup> τὸ δεύτερον, τὸ δὲ ὑπαριθμούμενον ἀτιμότερόν ἐστι τοῦ πρὸς ὁ <sup>15</sup> ἔχει τὴν ὑπαρίθμησιν, ἀτιμότερος <sup>6</sup> καθ' ἡμᾶς τοῦ ψυχικοῦ ὁ πνευματικὸς καὶ τοῦ χοϊκοῦ ἀνθρώπου ὁ ἐπονράνιος.

Πρὸς τοὺς λέγοντας μὴ εἶναι δοξαστὸν τὸ Πνεῦμα.

#### ΚΕΦΑΛΑΙΟΝ ΙΘ'.

Cf Adv Eūnom iii 3 7 48. 'Ἐστὶ ταῦτα,' φησὶν, 'ἀλλ' οὐχὶ καὶ δόξα πάντως <sup>20</sup> ὀφειλομένη ἐστὶ τῷ Πνεύματι, ὥστε δοξολογίαις ἀνυψοῦσθαι παρ' ἡμῶν.' πόθεν <sup>8</sup> ἂν οὖν τῆς πάντα νοῦν ὑπερ-εχούσης ἀξίας τοῦ Πνεύματος τὰς ἀποδείξεις λάβοιμεν, εἴπερ ἡ Πατὴρ καὶ Υἱοῦ κοινωνία μὴ ἀξιοπίστος αὐτοῖς

<sup>1</sup> ἀρκέσει R<sub>3</sub> μ ν. <sup>2</sup> παραλυμαίνεται V. <sup>3</sup> ἀποδείκται R<sub>4</sub>.  
<sup>4</sup> add ὁ μ ν. <sup>5</sup> τοῦτο δεύτερόν ἐστι μ ν. <sup>6</sup> txt. μ ο V ν. Ben. add. οὖν. <sup>7</sup> ἐστὶν ὀφειλομένη ο V. <sup>8</sup> om. ἂν V

48 23. εἴπερ ἡ Πατὴρ καὶ Υἱοῦ κοινωνία: i.e. since the doctrine implied in Matt. xxviii. 19 is disputed by them, let us consider what is involved in the teaching of Scripture on the titles of the Holy Spirit, His Operations, and His Majesty and Power. This part of the treatise follows the same lines as his earlier writing, adv. Eūnom. iii. §§ 3, 4.

πρὸς μαρτυρίαν ἀξιώματος ἐνομήσθη; ἔξεστί γε μὴν πρὸς τε  
τὰ ἐκ τῶν ὀνομάτων <sup>1</sup> ἀποβλέψαντας σημαινόμενα καὶ πρὸς  
τὰ τῶν ἐνεργειῶν αὐτοῦ μεγέθη καὶ <sup>2</sup> πρὸς τὰς εἰς ἡμᾶς,  
μᾶλλον δὲ εἰς πᾶσαν τὴν κτίσιν, χορηγουμένας ἐνεργεσίας,  
<sup>5</sup> τῆς μεγαλοφυΐας αὐτοῦ καὶ τῆς ἀνεφίκτου δυνάμεως ἐπὶ  
<sup>3</sup> ποσὸν γ' οὖν ἐν περιβολῇ γενέσθαι. Πνεῦμα ὀνομάσται,  
ὡς 'Πνεῦμα ὁ Θεός,' καὶ 'Πνεῦμα τοῦ προσώπου ἡμῶν John iv 24.  
Χριστὸς Κύριος.' ἅγιον, ὡς ἅγιος ὁ Πατὴρ καὶ ἅγιος ὁ Lam iv 20  
Τίος, τῇ μὲν γὰρ κτίσει ἐτέρωθεν ἐπεισῆχθη ὁ ἁγιασμός, τῷ John xvi 11  
10 δὲ Πνεύματι συμπληρωτικῇ τῆς φύσεως ἔστιν ἡ ἀγιότης. Acts iv 27,  
διόπερ οὐχὶ ἀγιαζόμενόν ἐστιν, ἀλλ' ἀγιάζον. ἀγαθόν, ὡς Rev. iii 7  
ἀγαθὸς ὁ Πατὴρ καὶ ἀγαθὸς ὁ ἐκ τοῦ ἀγαθοῦ Γεννηθεὶς, Cf § 47.  
οὐσίαν <sup>4</sup> ἔχον τὴν ἀγαθότητα. εὐθές, ὡς <sup>5</sup> εὐθὺς Κύριος ὁ Ps cxliii 10  
Θεός, <sup>6</sup> τῷ <sup>7</sup> αὐτὸ εἶναι ἀλήθεια καὶ <sup>8</sup> αὐτὸ εἶναι δικαιοσύνη. Matt xix 17  
Ps xcii [cxi  
LXX.] 16  
John xiv 17,  
xv. 26, xvi  
13, 1 John v  
6, 2 Cor iii.  
8, 9

<sup>1</sup> ἀποβλέψαντα V <sup>2</sup> τὰς πρὸς ἡμᾶς V <sup>3</sup> txt. μ. ο ποσὸν γούν V.  
ποσὸν γούν v. ποσὸν οὖν Ben. <sup>4</sup> ἔχων V γ. <sup>5</sup> εὐθὺς 'cum uno  
tantum cod' <sup>6</sup> txt. R<sub>2</sub> M<sub>1</sub><sup>a</sup> R<sub>3</sub> μ ο 500 C M<sub>2</sub> V R<sub>1</sub>. τὸ M<sub>1</sub> 500\* v R<sub>4</sub> R<sub>5</sub>  
<sup>7</sup> txt M<sub>1</sub> 500\* C M<sub>2</sub> R<sub>4</sub> R<sub>5</sub> εἶναι αὐτοαλήθεια R<sub>2</sub> V Ben. αὐτοεἶναι ἀλήθεια  
R<sub>3</sub> μ ο R<sub>1</sub>. αὐτὸ εἶναι ἀλήθειαν 500\* v. <sup>8</sup> txt. 500\* C M<sub>2</sub>. om. εἶναι  
M<sub>1</sub> αὐτο εἶναι (sic) δικαιοσύνη R<sub>3</sub> αὐτοεἶναι δικαιοσύνη μ. αὐτὸ εἶναι δι-  
καιοσύνη 500\* v. αὐτοδικαιοσύνη (om. εἶναι) R<sub>2</sub> ο V R<sub>1</sub> R<sub>4</sub> R<sub>5</sub> Ben.

8. Χριστὸς Κύριος. In adv. Eunom iii 3 St Basil adds to these two passages: καὶ ὁ ἀπόστολος τὴν τοῦ πνεύματος προσηγορίαν ἐπὶ τὸν Κύριον ἀναφέρει, λέγων 'Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν. This was written during St. Basil's presbyterate, at least ten years earlier In § 52, he explains them of the Holy Spirit.

14. αὐτὸ εἶναι ἀλήθεια Some MSS. give αὐτοεἶναι, a word which is once used by St. Basil, and apparently with an apologetic explanation for coining it, adv Eunom. i. 18, of the Son, εἰκὼν ζωσα, μᾶλλον δὲ αὐτοοῦσα ζωή, οὐκ ἐν σχήματος ὁμοιότητι, ἀλλ' ἐν αὐτῇ τῇ οὐσίᾳ τὸ ἀπαράλλακτον αἰεὶ διασώζουσα. As regards the reading of two MSS αὐτοαλήθεια it may be noted that there is a writing printed by Montfaucou among the doubtful works of St Athanasius ('Testimonia ex sacra Scriptura De Communi Essentia Patris et Filii et Spiritus Sancti') and suspected by him to be the commonplace book of some ancient student; §§ 22-25 of it are evidently notes of this portion of St Basil: and this passage is copied out in a confused way (T iv. p. 11): εὐθὺς Πνεῦμα ὡς εὐθὺς Κύριος ὁ Θεός (ἡμῶν) τῷ εἶναι αὐτοαλήθεια δικαιοσύνη διὰ τὸ ἀτρεπτον τῆς οὐσίας. But though St Basil wrote (Ep 233, § 2, to



παρεκτροπὰς <sup>1</sup> ἐπὶ θάτερα καὶ ἐκκλίσεις οὐκ ἔχον, διὰ τὸ ἄτρεπτον τῆς οὐσίας. Παράκλητος, ὡς ὁ Μονογενής, καθὼς  
 John xiv 16. <sup>2</sup> αὐτοὺς φησιν, ὅτι <sup>3</sup> ἐγὼ ἐρωτήσω τὸν Πατέρα μου, καὶ δώσει  
 ὑμῖν ἄλλον Παράκλητον.<sup>4</sup> οὕτω κοινὰ τὰ ὀνόματα πρὸς  
 Πατέρα καὶ Υἱὸν <sup>4</sup> τῷ Πνεύματι ἐκ τῆς κατὰ <sup>5</sup> τὴν φύσιν  
 οἰκειότητος τῶν προσηγοριῶν τούτων τυχόντι. πόθεν γὰρ  
 Ps. li [LXX] 14. ἄλλοθεν; πάλιν ἡγεμονικὸν καὶ Πνεῦμα τῆς ἀληθείας <sup>6</sup> καὶ  
 John xv 26. Πνεῦμα σοφίας ὠνόμασται. 'Πνεῦμα Θείου τὸ ποιήσαν  
 Is xi 1. με,' καὶ 'τὸν Βεσελεὴλ δέ,' φησὶν, 'ἐνέπλησεν ὁ Θεὸς  
 Job xxxiii 4. Πνεῦμα Θείου σοφίας καὶ συνέσεως καὶ ἐπιστήμης.' τὰ μὲν  
 Ex xxxi 3. οὖν ὀνόματα τοιαῦτα ὑπερφυῇ καὶ μέγала, οὐμενον ἐχοντά  
 T. III p 41. <sup>7</sup> τινα εἰς δόξαν ὑπερβολήν.

Cf. Adv. Eunom. iii 4. **49.** Αἱ δὲ ἐνέργειαι τίνες; ἄρρητοι μὲν διὰ τὸ μέγεθος,  
 ἀνεξαριθμητοὶ δὲ διὰ τὸ πλῆθος. πῶς μὲν γὰρ <sup>8</sup> νοήσομεν  
 τὰ τῶν αἰώνων ἐπέκεινα; τίνες ἦσαν πρὸ τῆς νοητῆς κτίσεως  
 αὐτοῦ οἱ ἐνέργειαι; πόσαι <sup>9</sup> δ' ἀπ' αὐτοῦ περὶ τὴν κτίσιν χάρι-  
 τες; τίς δὲ ἡ πρὸς τοὺς αἰῶνας τοὺς ἐπέρχομένους δύναμις;  
 ἦν μὲν γὰρ καὶ <sup>10</sup> προῆν, καὶ συμπαρήν <sup>11</sup> τῷ Πατρὶ καὶ τῷ Υἱῷ  
 πρὸ τῶν αἰώνων. ὥστε καὶ τι νοήσης τῶν αἰώνων ἐπέκεινα,  
 τοῦτο εὐρήσεις τοῦ Πνεύματος κατωτέρω. ἐάν <sup>12</sup> τε τὴν κτίσιν  
 Ps xxxiii [xxxii LXX.] 6. ἐνθυμηθῆς, ἐστερεώθησαν αἱ τῶν οὐρανῶν δυνάμεις παρὰ τοῦ  
 Πνεύματος, τῆς στερεώσεως δηλονότι ἐπὶ τὸ δυσμετάπτωτον  
 τῆς ἀπὸ τῶν ἀγαθῶν ἕξεως νοουμένης· ἡ γὰρ πρὸς Θεὸν  
 οἰκείωσις καὶ τὸ πρὸς κακίαν ἄτρεπτον καὶ τὸ ἐν μακαριότητι

<sup>1</sup> ἐφ' ἐκάτερα v. <sup>2</sup> add. καὶ ο. <sup>3</sup> add. καὶ μ v. <sup>4</sup> add.  
 ἐν μ <sup>5</sup> om. τὴν v. <sup>6</sup> om. καὶ μ v. <sup>7</sup> om. τινα μ. <sup>8</sup> νοή-  
 σωμεν v. <sup>9</sup> δὲ αἱ ἀπ' ο V v (sed in v αἱ postea additum videtur).  
<sup>10</sup> πρῶην v 'in duobus Reg. codd.' <sup>11</sup> τῷ υἱῷ καὶ τῷ πατρὶ ο V. <sup>12</sup> γ v.

Amphilochius) ἐστὶ δὲ ἡ αὐτοαλήθεια ὁ Θεὸς ἡμῶν, he would not have  
 used αὐτοαλήθεια of the Spirit in an argument intended to convince or  
 refute the Pneumatomachi. St. Ambrose paraphrases the passage thus  
 (de Sp S i. 13, § 139): 'Veritas Christus; veritas Spiritus; habes enim  
 in epistola Ioannis. Quoniam Spiritus est veritas (I Joan. v. 6)...  
 sicut et Filius praedicatur, qui ait. Ego sum via et veritas et vita  
 (Joan. xiv. 6).'



διαρκὲς παρὰ τοῦ Πνεύματος ταῖς δυνάμεσι <sup>1</sup>. Χριστοῦ ἐπι- Matt. i 18;  
Luke i 35,  
John i 33  
Cf. § 39.  
1 Cor. xii. 9  
δημία, καὶ τὸ Πνεῦμα προτρέχει. ἔνσαρκος παρουσία, καὶ τὸ  
Πνεῦμα ἀχώριστον. ἐνεργήματα δυνάμεων, χαρίσματα ἰαμά-  
των διὰ τοῦ Πνεύματος τοῦ ἁγίου. δαίμονες ἀπηλαύνοντο Matt. xii 28  
5 ἐν τῷ Πνεύματι τοῦ Θεοῦ. διάβολος κατηγορεῖτο συμπα- 1 Cor. ii 5, 6.  
ρόντος τοῦ Πνεύματος. ἁμαρτιῶν ἀπολύτρωσις ἐν τῇ χάριτι  
τοῦ Πνεύματος, 'ἀπελούσασθε' <sup>2</sup> γὰρ 'καὶ ἡγιάσθητε ἐν τῷ 1 Cor. vi 11  
δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἐν τῷ Πνεύ-  
ματι τῷ ἁγίῳ <sup>3</sup>. οἰκειώσεις πρὸς Θεὸν διὰ τοῦ Πνεύματος,  
10 'ἐξαπέστειλε <sup>2</sup> γὰρ ὁ Θεὸς τὸ Πνεῦμα <sup>4</sup> τοῦ Υἱοῦ αὐτοῦ ἐν Gal. iv. 6  
ταῖς καρδίαις <sup>5</sup> ἡμῶν, κρᾶζον ἁββᾶ ὁ Πατήρ.' ἡ ἐκ νεκρῶν  
ἐξανστάσις τῇ ἐνεργείᾳ τοῦ Πνεύματος, 'ἐξαποστελεῖς' γὰρ Ps. civ [ciii.  
LXX] 30.  
'τὸ Πνεῦμά σου καὶ κτισθήσονται, καὶ ἀνακαινίεις τὸ πρόσ-  
ωπον τῆς γῆς.' εἶτε <sup>6</sup> τὴν κτίσιν τις ἐκλαμβάνοι ἐπὶ τῆς  
15 τῶν διαλυθέντων ἀναβιώσεως, πῶς οὐ μεγάλη ἡ τοῦ Πνεύμα-  
τος ἐνέργεια τοῦ οἰκονομοῦντος ἡμῖν τὸν <sup>7</sup> ἐξ ἀναστάσεως  
βίον καὶ πρὸς τὴν πνευματικὴν <sup>8</sup> ἐκείνην ζωὴν τὰς ψυχὰς  
ἡμῶν μεταρρυθμίζοντος; εἶτε λέγοιτο κτίσις ἡ ἐνταῦθα τῶν  
ἐξ ἁμαρτίας διαπεπτωκότων ἐπὶ τὸ βέλτιον μετακόμῃσις  
20 (λέγεται γὰρ καὶ οὕτω κατὰ τὴν συνήθειαν τῆς Γραφῆς,  
ὡς ὅταν Παῦλος λέγῃ· 'εἴ τις ἐν Χριστῷ καινὴ κτίσις'), 2 Cor. v. 17.  
καὶ ὁ ἐνταῦθα τοίνυν ἀνακαινισμὸς καὶ ἡ ἀπὸ τῆς γήινης  
καὶ ἐμπαθοῦς ζωῆς ἐπὶ τὴν οὐράνιον πολιτείαν μετα-  
βολὴ διὰ τοῦ Πνεύματος ἡμῖν γινομένη ἐπὶ πᾶσαν ὑπερ-  
25 βολὴν θαύματος τὰς ψυχὰς ἡμῶν ἀνάγει. ἐπὶ τοῦτοις  
πότερον φοβηθῶμεν μὴ τὴν ἀξίαν ὑπερβῶμεν ταῖς ὑπερ-  
βολαῖς τῶν τιμῶν; ἢ τὸ ἐναντίον μὴ εἰς <sup>9</sup> ταπεινότητα κατα-  
γάγωμεν τὴν περὶ αὐτοῦ ξυνοίαν, καὶ τὰ μέγιστα δόξωμεν

<sup>1</sup> add. γίνεται R<sub>2</sub> V. add. προσέγγονε ο. <sup>2</sup> om. γὰρ μ v.  
<sup>3</sup> add. τοῦ Θεοῦ ἡμῶν μ ο v 'duo codd.' <sup>4</sup> om. τοῦ υἱοῦ αὐτοῦ V.  
<sup>5</sup> ἡμῶν R<sub>1</sub> R<sub>2</sub>. <sup>6</sup> add. οὖν ο v. <sup>7</sup> ἐξαναστάσεως v. <sup>8</sup> om.  
ἐκείνην v. <sup>9</sup> txt. R<sub>3</sub> μ ο C v. ταπεινὸν Ben.

4B. 1. Χριστοῦ ἐπιδημία: cf. ch. xvi § 39 and St Greg. Naz. Or.  
xxxi. 29 γεννᾶται Χριστός, προτρέχει· βαπτίζεται, μαρτυρεῖ· πειράζεται,  
ἀνάγει· δυνάμεις ἐπιτελεῖ, συμπαρομαρτεῖ· ἀνέρχεται, διαδέχεται.

ἐπ' <sup>1</sup> αὐτῷ τῶν ἐξ ἀνθρωπίνης διανοίας καὶ <sup>2</sup> γλώττης <sup>3</sup> προ-  
 φερομένων φθέγγεσθαι ; 'τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον,' ὡς  
 Acts x. 20 τάδε λέγει Κύριος· 'κατάβηθι καὶ πορεύου σὺν αὐτοῖς, μηδὲν  
 Cf § 21, of the Son διακρινόμενος, διότι ἐγὼ αὐτοὺς ἀπέσταλκα.' μὴ ταπεινοῦ  
 Acts xiii 2 ταῦτα καὶ κατεπτηχότος τὰ ῥήματα ; 'ἀφορίσατε δὴ μοι τὸν 5  
 Βαρνάβαν καὶ <sup>4</sup> τὸν Σαῦλον εἰς τὸ ἔργον, ὃ προσκέκλημαι  
 T III p 42 αὐτούς.' μὴ δούλος οὕτω φθέγγεται ; καὶ ὁ Ἡσαίας· 'Κύ-  
 Is xlviii 16 ; rxi. 14. ριος ἀπέσταλκέ με καὶ τὸ Πνεῦμα αὐτοῦ,' καὶ 'κατέβη Πνεῦ-  
 μα <sup>5</sup> παρὰ Κυρίου καὶ ὠδήγησεν αὐτούς.' καὶ μὴ μοι τὴν  
 ὁδηγίαν πάλιν εἰς ταπεινὴν διακουρίαν ἐκλάβης, τοῦτο γὰρ 10  
 Ps lxxvii. [lxxvi LXX.] καὶ Θεοῦ ἔργον εἶναι ὁ λόγος διαμαρτύρεται. 'ὠδήγησας,'  
 21. φησὶν, 'ὡς πρόβατα τὸν λαόν σου,' καὶ 'ὁ ὀδηγῶν ὥσει  
 Ps lxxx [lxxix LXX.] πρόβατον τὸν Ἰωσήφ,' καὶ 'ὠδήγησεν αὐτοὺς ἐπ' ἐλπίδι καὶ  
 2 οὐκ ἔδειλσαν.' ὥστε ὅταν ἀκούσῃς, ὅτι 'ὅταν ἔλθῃ ὁ  
 Ps lxxviii [lxxvii LXX.] 53. Παράκλητος, ἐκεῖνος ὑμᾶς ἀναμνήσει καὶ ὀδηγήσει πρὸς πᾶσαν 15  
 John xiv. 26 ; xvi. 13. τὴν ἀλήθειαν,' τὴν ὁδηγίαν ὡς ἐδιδάχθης νόει, <sup>7</sup> μὴ συκοφάν-  
 τει τὴν ἔννοιαν.

<sup>1</sup> αὐτῶν v.    <sup>2</sup> γλῶττης (sic) o.    <sup>3</sup> προσφερομένων v.    <sup>4</sup> παῦλον  
 (om. τὸν) v.    <sup>5</sup> om. παρὰ R<sub>2</sub> V.    <sup>6</sup> om. τὴν μ V.    <sup>7</sup> add. καὶ v.

8 καὶ τὸ Πνεῦμα αὐτοῦ. In Is. xlviii. 16, St. Didymus, as translated by St. Jerome, gives 'Spiritus suum'; the Targum has the same, St. Ambrose writes 'Quis est qui dicit; Misit me Dominus Deus et Spiritus Eius; nisi Qui venit a Patre, ut salvos faceret peccatores? Quem ut audis, Et Spiritus misit; ne cum legis quia Filius Spiritum mittit, inferioris esse Spiritum crederes potestatis,' De Sp S iii 1, § 7. The passage is quoted by St. Athanasius, St. Basil, St Cyril Hieros, and, as far as the editor is aware, without any comment, which would help to determine their way of understanding the case of τὸ πνεῦμα, but Origen, on the words 'Whosoever shall humble himself as this little child' (Comm. in Evang Matth. tom xiii. 18), says: ἔστι δὲ τὸ ταπεινῶσαι ἑαυτὸν ὡς τὸ παιδίον ἐκεῖνο, τὸ μῆσασθαι τὸ ἐπὲρ σωτηρίας ἀνθρώπων ταπεινῶσαν ἑαυτὸ Πνεῦμα ἅγιον. ὅτι δὲ ὁ Σωτήρ, καὶ τὸ ἅγιον Πνεῦμα, ἐξαπεστάλη ὑπὸ τοῦ Πατρὸς ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων, δεδήλωται ἐν τῷ Ἡσαίᾳ ἐκ προσώπου τοῦ Σωτήρος, λέγοντος, 'καὶ νῦν Κύριος ἀπέστειλέ με, καὶ τὸ Πνεῦμα αὐτοῦ.' ἰστέον μέντοι, ὅτι ἀμφίβυλος ἐστὶν ἡ λέξις· ἡ γὰρ ὁ Θεὸς ἀπέστειλε, ἀπέστειλε δὲ καὶ τὸ Πνεῦμα τὸ ἅγιον τὸν Σωτήρα· ἢ, ὡς ἐξελήφμεν, ἀμφοτέρα ἀπέστειλε ὁ Πατήρ, τὸν Σωτήρα καὶ τὸ ἅγιον Πνεῦμα.

50. Ἀλλὰ καὶ ἐντυγχάνει, φησὶν, ὑπὲρ ἡμῶν, ὥστε Rom viii 26  
 ὅσον ἰκέτης τοῦ ἐνεργέτου λείπεται, τοσοῦτον τὸ Πνεῦμα<sup>27</sup>  
 κατὰ τὴν ἀξίαν ἀποπέπτωκε τοῦ Θεοῦ. σὺ δὲ οὐπω ἤκουσας  
 περὶ τοῦ Μονογενοῦς, ὅτι ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ καὶ ἐντυγ- Rom. viii 34  
 5 χάνει ὑπὲρ ἡμῶν; μὴ οὖν ὅτι τὸ Πνεῦμα ἐν σοί (εἴπερ δὴ  
 ὅλως ἐν σοί), μὴδ' ὅτι ἀποτυφλωθέντας ἡμᾶς πρὸς τὴν  
 ἐκλογὴν τοῦ συμφέροντος διδάσκει καὶ ὁδηγεῖ, τούτου ἕνεκεν  
 τὴν εὐσεβῆ καὶ ὁσίαν περὶ αὐτοῦ δόξαν ζημιωθῆς. ὑπερβολὴ  
 γὰρ ἀγνωμοσύνης τοῦτό γε τὴν φιλανθρωπίαν τοῦ ἐνεργέτου  
 10 ἀφορμὴν ἀχαριστίας ποιεῖσθαι. ἢ οὐν λυπεῖτε τὸ Πνεῦμα Eph. iv 30  
 τὸ ἅγιον. ἀκούσατε τί φησιν ἡ ἀπαρχὴ τῶν μαρτύρων  
 Στέφανος, τὸ δυσπειθὲς καὶ ἀνυπότακτον τῷ λαῷ ὀνειδίζων  
 ἡμεῖς, φησὶν, αἰεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, καὶ Acts vii 51  
 πάλιν ὁ Ἡσαίας· παρώξυναν τὸ Πνεῦμα τὸ ἅγιον, καὶ Is. lxi. 10.  
 15 ἐστράφη αὐτοῖς εἰς ἔχθραν, καὶ ἐτέρωθι· ὁ οἶκος τοῦ Ἰακώβ Mic. ii 7.  
 παρώργισε τὸ Πνεῦμα Κυρίου· εἰ μὴ ἐξουσιαστικῆς δυνά-  
 μεως παραστατικὰ τὰ τοιαῦτα. τῇ τῶν ἐντυγχανόντων κρίσει  
 παρήμι, ταῦτα ἀκούοντας ὁποίας τινας χρὴ τὰς ὑπολήψεις  
 ἔχειν, ὥς περὶ ὄργανου καὶ ὑπηκόου καὶ ὁμοτίμου τῇ κτίσει  
 20 καὶ ἡμῖν ὁμοδούλου, ἢ βαρύτατον καὶ ῥήματι μόνῃ τὴν βλασ-  
 φημίαν ταύτην ὑποδῦναι τοῖς εὐσεβέσι. δούλον ὁ λέγεις τὸ  
 Πνεῦμα; ἀλλ' ὁ δούλος, φησὶν, οὐκ οἶδε τί ποιεῖ ὁ John xv 15  
 κύριος αὐτοῦ, τὸ δὲ Πνεῦμα οὕτως· οἶδε τὰ τοῦ Θεοῦ, ὥς καὶ Cf § 40  
 τὸ πνεῦμα τοῦ ἀνθρώπου τὰ ἐν αὐτῷ. 1 Cor ii 11

<sup>1</sup> om. οὖν μ ο V γ.

<sup>2</sup> om. ὁ μ ν.

<sup>3</sup> παρώξυνε ο. παρώργησε ν

<sup>4</sup> ὥσπερ μ.

<sup>5</sup> ἀποδοῦναι V.

<sup>6</sup> add δὲ μ.

<sup>7</sup> τὸ codd.

nonnulli.

50 4. τοῦ Μονογενοῦς. S. 'Filio vero.' ἐντυγχάνει ὑπὲρ ἡμῶν : S.  
 'factus est oratio pro nobis'

21. δούλον. The earliest excuse for such an expression is found in  
 Tatian, who calls the Holy Spirit τὸν διάκονον τοῦ πεπονθότος Θεοῦ  
 (adv. Graec 13).

Πρὸς τοὺς λέγοντας μήτε ἐν δουλικῇ τάξει μήτε ἐν δεσποτικῇ εἶναι τὸ Πνεῦμα, ἀλλ' ἐν τῇ τῶν ἐλευθέρων.

### ΚΕΦΑΛΑΙΟΝ Κ'.

51. 'Οὔτε δοῦλον,' φησὶν, 'οὔτε δεσπότην, ἀλλ' ἐλεύθερον.' ὦ τῆς δεινῆς ἀναλγησίας, ὦ τῆς ἐλεεινῆς ἀφοβίας τῶν 5 ταῦτα λεγόντων! τί πλέον αὐτῶν <sup>1</sup>δούρωμαι, τὸ <sup>2</sup>ἀμαθὲς ἢ τὸ βλάσφημον; οἷ γε τὰ τῆς Θεολογίας δόγματα ἀνθρωπίνους παραδείγμασι καθυβρίζουσι, καὶ τὴν ὧδε συνήθειαν παρηλλαγμένην ἔχουσιν τῶν ἀξιωμάτων τὴν διαφορὰν τῇ θείᾳ καὶ ἀρρήτῳ φύσει προσαρμόζειν ἐπιχειροῦσιν, οὐκ ἐννοοῦντες ὅτι 10 παρὰ μὲν ἀνθρώποις τῇ φύσει δοῦλος οὐδεὶς. ἡ γὰρ καταδυναστευθέντες ὑπὸ ζυγὸν δουλείας ἤχθησαν ὡς ἐν αἰχμαλωσίαις, ἡ διὰ πενίαν κατεδουλώθησαν <sup>3</sup>ὡς οἱ Αἰγύπτιοι τῷ Φαραώ, ἡ κατὰ τινα σοφὴν καὶ <sup>4</sup>ἀπόρρητον οἰκονομίαν οἱ χείρους τῶν παίδων ἐκ τῆς τῶν πατέρων φωνῆς τοῖς φρονι- 15 μωτέροις καὶ βελτίοσι δουλεύειν κατεδικάσθησαν, <sup>5</sup>ἣν οὐδὲ καταδίκην, ἀλλ' εὐεργεσίαν εἴποι τις ἂν δίκαιος τῶν γινομένων ἐξεταστής. τὸν γὰρ δι' ἔνδειαν τοῦ φρονεῖν οὐκ ἔχοντα ἐν ἑαυτῷ τὸ κατὰ φύσιν ἄρχον, τοῦτον ἐτέρου κτῆμα γενέσθαι λυσιτελέστερον, ἵνα τῷ τοῦ κρατοῦντος λογισμῷ διευθυνό- 20 μενος ὁμοίος ἢ ἄρματι ἡνίοχον ἀναλαβόντι καὶ πλοῖω κυβερνήτην ἔχοντι ἐπὶ οἰάκων καθήμενον. διὰ τοῦτο Ἰακώβ κύριος τοῦ Ἡσαῦ ἐκ τῆς εὐλογίας τοῦ πατρός, ἵνα καὶ μὴ βουλόμενος παρὰ τοῦ φρονίμου εὐεργετῇται ὁ ἄφρων, οὐκ

<sup>1</sup> δούρωμαι ο.

<sup>2</sup> ἀπειθὲς R<sub>4</sub>.

<sup>3</sup> add. ἡ V.

<sup>4</sup> ἄρρητον v

'quidam MSS. codd.'

<sup>5</sup> ἦν περ ο V.

51. 7. οἷ γε τὰ τῆς Θεολογίας δόγματα 'Seeing that they try to bring contempt on the truths concerning God by comparing them to human matters, and though the practice of this world involves a difference in degrees of dignity, they undertake to apply it to the Ineffable Nature of God, not considering that among men no one is a slave by his nature.'

ἔχων τὸν οἰκεῖον κηδεμόνα τὸν νοῦν, καὶ Χαναὰν παῖς Gen ix 25  
οἰκέτης ἔσται τοῖς ἀδελφοῖς, ἐπειδὴ ἀδίδακτος ἦν τῆς ἀρετῆς,  
ἀσύνετον ἔχων τὸν ἑαυτοῦ πατέρα τὸν Χάμ. ὦδε μὲν <sup>1</sup> οὖν  
οὕτως οἱ δοῦλοι, ἐλεύθεροι δὲ οἱ διαφυγόντες πενίαν ἢ πόλεμον  
5 ἢ τῆς ἐτέρων κηδεμονίας ἀπροσδεεῖς. ὥστε καὶ ὁ μὲν δεσπό-  
της, ὁ δὲ οἰκέτης λέγεται, <sup>2</sup> ἀλλ' οὖν πάντες <sup>3</sup> καὶ κατὰ τὴν  
πρὸς ἀλλήλους ὁμοτιμίαν καὶ ὡς <sup>4</sup> κτήματα τοῦ πεποιηκότος  
ἡμᾶς ὁμόδουλοι. ἐκεῖ δὲ τί <sup>5</sup> δύνασαι τῆς δουλείας ὑπεξ- Ex xx 2.  
αγαγεῖν; ὁμοῦ τε γὰρ ἐκτίσθη, καὶ <sup>6</sup> τὸ δοῦλον εἶναι συγ-  
10 κατεσκεύασται. ἀλλήλων μὲν γὰρ οὐ κατάρχουσιν, ἐπειδὴ  
πλεονεξίας ἁμοιρα τὰ οὐράνια, Θεῷ δὲ πάντα ὑποκύντει, καὶ  
ὡς Δεσπότη τὸν ὀφειλόμενον φόβον καὶ ὡς Δημιουργῷ τὴν  
ἐπιβάλλουσαν δόξαν ἀποδιδόντα. 'υἱὸς γὰρ δοξάζει πατέρα, Mal i. 6  
καὶ δοῦλος τὸν κύριον <sup>7</sup> αὐτοῦ<sup>8</sup>.' καὶ ἀπαιτεῖ πάντως τῶν δύο  
15 τὸ ἕτερον ὁ Θεός, 'εἰ γὰρ Πατὴρ εἰμι ἐγώ, ποῦ <sup>9</sup> ἔστι, φησὶν,  
ἡ δόξα μου; καὶ εἰ Κύριός εἰμι ἐγώ, ποῦ ἔστιν ὁ φόβος μου;  
ἢ <sup>10</sup> πάντων ἂν εἴη ἐλεεινοτάτῃ ζωῇ <sup>11</sup> μὴ ὑπὸ τὴν <sup>12</sup> ἐπισκοπὴν  
τοῦ Δεσπότης κειμένη· ὁποῖαί εἰσιν αἱ ἀποστατικαὶ δυνάμεις  
αἱ διὰ τὸ τραχηλιάσαι κατὰ Θεοῦ Παντοκράτορος ἀφηνιά-  
20 ζουσαι τῆς δουλείας, οὐ τῷ ἑτέρως πεφυκέναι, ἀλλὰ τῷ  
ἀνυποτάκτως ἔχειν πρὸς τὸν Ποιήσαντα. τίνα οὖν λέγεις  
ἐλεύθερον; τὸν ἀβασίλευτον; τὸν μήτε ἄρχειν ἑτέρου  
δύναμιν ἔχοντα μήτε ἄρχεσθαι καταδεχόμενον; ἀλλ' οὔτε  
ἔστι τις <sup>13</sup> τοιαύτη φύσις ἐν τοῖς οὖσι, καὶ <sup>14</sup> τοῦτο ἐννοῆσαι  
25 κατὰ τοῦ Πνεύματος ἀσέβεια περιφανής. ὥστε εἰ μὲν  
<sup>15</sup> ἔκτισται, δουλεύει δηλαδὴ μετὰ πάντων, 'τὰ γὰρ σύμπαντα,'  
φησί, ' <sup>16</sup> δοῦλα σά,' εἰ δὲ ὑπὲρ τὴν κτίσιν ἔστί, τῆς βασιλείας  
ἐστὶ κοινωνόν.

Ps cxix.  
[cxviii  
LXX] 91.  
Matt vi 13  
1 Chron.  
xxix 11, 12.

<sup>1</sup> om οὖν μ ν. <sup>2</sup> ἀλλὰ (om οὖν) V <sup>3</sup> om καὶ ο V  
<sup>4</sup> κτήμα ο V <sup>5</sup> δύνασθε R<sub>2</sub> V. <sup>6</sup> τῷ δούλῳ μ 'δοῦλον ita MSS. duo,  
quibus favent plures alii in quibus legitur δούλῳ: alius habet δούλος.'  
<sup>7</sup> ἑαυτοῦ ο V <sup>8</sup> add φοβεῖται μ ν 'Colb et duo alii Combefisio citati.'  
<sup>9</sup> ἔστιν (om φησὶν) ν. <sup>10</sup> πάντως ν. <sup>11</sup> add. ἢ V. <sup>12</sup> σκεπὴν  
R<sub>2</sub> C. <sup>13</sup> om. τοιαύτη μ. <sup>14</sup> τὸ μ ο ν 'in aliis MSS.'  
<sup>15</sup> ἐκτίσθη ο V. <sup>16</sup> δοῦλά σου μ.



Μαρτυρίαι ἐκ τῆς γραφῆς <sup>1</sup> τοῦ κυριολογεῖσθαι τὸ  
Πνεῦμα.

ΚΕΦΑΛΑΙΟΝ ΚΑ'.

52. Καὶ τί δεῖ ἐκ τῶν ταπεινῶν ἀπομαχομένους αἰσχυρῶς  
T III p 44 τὴν νίκην κατακτᾶσθαι τῷ λόγῳ, ἐξὸν τῇ παραθέσει τῶν 5  
σεμνοτέρων ἀνατίρρητον τὴν ὑπερβολὴν τῆς δόξης ἐπι-  
δεικνύναι; εἰ <sup>2</sup> δὲ λέγοιμεν ἃ παρὰ τῆς Γραφῆς ἐδιδάχθημεν,  
Acts vii 57, τάχα που μέγα καὶ σφοδρὸν ἀνακράζονται, καὶ συσχόντες τὰ  
58 ὧτα ἀράμενοι λίθους, ἢ ὅ τι ἂν <sup>3</sup> τύχοι παραφανέν τοῦτο τῶν  
Πνευματομάχων ἕκαστος ὅπλον ποιησάμενος, ἐφ' ἡμᾶς <sup>10</sup>  
ἥξουσιν. οὐ μὴν πρό γε τῆς ἀληθείας τιμητέα ἡμῖν ἢ  
2 Thess iii 5, ἀσφάλεια. εὗρομεν τοίνυν παρὰ τῷ Ἀποστόλῳ 'ὁ δὲ  
Κύριος κατευθύναι <sup>4</sup> ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ  
Θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ' <sup>5</sup> ὑπὲρ τῶν θλίψεων.  
τίς ὁ κατευθύνων Κύριος εἰς τὴν τοῦ Θεοῦ ἀγάπην καὶ εἰς <sup>15</sup>  
τὴν ὑπὲρ τῶν θλίψεων τοῦ Χριστοῦ ὑπομονήν; <sup>6</sup> ἀπο-  
κρινάσθωσαν ἡμῖν οἱ τὸ Πνεῦμα καταδουλούμενοί. εἴτε γὰρ  
περὶ τοῦ <sup>7</sup> Θεοῦ καὶ Πατρὸς ὁ λόγος, πάντως ἂν εἴρητο· ὁ δὲ  
Κύριος ὑμᾶς κατευθύναι εἰς τὴν ἑαυτοῦ ἀγάπην, εἴτε περὶ  
τοῦ <sup>8</sup> Υἱοῦ, προσέκειτο ἂν· εἰς τὴν ἑαυτοῦ ὑπομονήν. ζητεῖ- <sup>20</sup>  
τωσαν οὖν τί ἐστὶν ἄλλο Πρόσωπον, ὃ τῇ προσηγορίᾳ τοῦ  
Κυρίου τιμᾶσθαι ἄξιον. παραπλήσιον δὲ τούτῳ καὶ <sup>9</sup> τὸ

<sup>1</sup> add. περὶ μ ο<sup>c</sup> (in tabula) <sup>2</sup> δὴ ο (in ras.) v. γὰρ μὴ V. <sup>3</sup> τύχη  
(sic) μ. <sup>4</sup> ἡμῶν V. <sup>5</sup> om. ὑπὲρ τῶν θλίψεων V 'in tribus MSS  
codd. deesse' ad patientiam afflictionis propter Christum S. <sup>6</sup> ἀπο-  
κρινέσθωσαν v. <sup>7</sup> om θεοῦ καὶ μ V v. <sup>8</sup> Χριστοῦ μ v 'duo codd.'  
<sup>9</sup> om. τὸ V

52. 14. ὑπὲρ τῶν θλίψεων 'Fatendum est haec verba in sacro con-  
textu non legi. . . Sed tamen cum paulo post a Basilio repetantur ut e  
sacro contextu desumta, nolim ea delere; ac verisimilius est ex codi-  
cibus, in quibus desunt, ob eam causam fuisse sublata, quia non lege-  
bantur apud Apostolum, quam sine causa in alios codices, in quibus  
occurrunt, injecta' Ben.



ἐτέρωθι κείμενον, τὸ ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ πε-<sup>1</sup> Thess. iii.  
ρισσεύσαι <sup>1</sup> ἐν ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ <sup>12, 13</sup>  
<sup>2</sup> καὶ <sup>3</sup> ἡμεῖς εἰς ὑμᾶς, εἰς τὸ στηρίζαι ὑμῶν τὰς καρδίας  
<sup>4</sup> ἀμέμπτους ἐν <sup>5</sup> ἀγιασμῷ ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς  
5 ἡμῶν ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ  
πάντων τῶν ἁγίων αὐτοῦ. ποῖον Κύριον εὔχεται <sup>6</sup> ἔμπροσ-  
θεν τοῦ Θεοῦ καὶ <sup>7</sup> Πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ Κυρίου  
ἡμῶν ἀμέμπτους τὰς καρδίας <sup>8</sup> ἐστηριγμένας ἐν ἀγιωσύνῃ  
τῶν ἐν Θεσσαλονίκῃ πιστῶν στηρίζαι; <sup>9</sup> ἀποκρινάσθωσαν  
10 ἡμῖν οἱ μετὰ τῶν λειτουργικῶν πνευμάτων τῶν πρὸς διακο-<sup>Heb i 14.</sup>  
νίαν ἀποστελλομένων τὸ ἅγιον Πνεῦμα τιθέντες. ἀλλ' οὐκ  
ἔχουσι. διόπερ ἀκουέτωσαν καὶ ἐτέρας μαρτυρίας διαρρήδην  
καὶ αὐτῆς κυριολογούσης τὸ Πνεῦμα. 'ὁ <sup>10</sup> δὲ Κύριος,' φησί, <sup>2</sup> Cor. iii. 17,  
'τὸ Πνεῦμά ἐστι,' καὶ πάλιν. <sup>11</sup> 'καθάπερ ἀπὸ Κυρίου Πνεύ-<sup>18.</sup>  
15 ματος.' ὥστε δὲ <sup>12</sup> μηδεμίαν ἀντιλογίαν ἀφορμὴν <sup>13</sup> καταλι-  
πεῖν, αὐτὴν παραθήσομαι τοῦ Ἀποστόλου τὴν λέξιν. 'ἄχρι <sup>2</sup> Cor. iii. 14,  
γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς <sup>16, 17.</sup>  
Παλαιᾶς Διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ  
καταργεῖται. ὅταν δὲ ἐπιστρέψῃ πρὸς Κύριον, <sup>14</sup> περι-  
20 αῖρεῖται τὸ κάλυμμα. ὁ δὲ Κύριος τὸ Πνεῦμά ἐστι.' τί  
τοῦτο λέγων; ὅτι ὁ <sup>15</sup> ψιλῇ τῇ διανοίᾳ τοῦ γράμματος προσ-  
καθήμενος καὶ αὐτοῦ που περὶ τὰ νομικὰ <sup>16</sup> παρατηρήματα  
διατρίβων οἷόν τινα παραπετάσματι τῇ Ἰουδαικῇ τοῦ γράμ-  
ματος ἐκδοχῇ τὴν καρδίαν ἑαυτοῦ συγκεκάλυπται, καὶ τοῦτο  
25 πάσχει παρὰ τὸ ἀγνοεῖν ὅτι ἡ σωματικὴ τοῦ νόμου τήρησις  
ἐν τῇ ἐπιδημίᾳ τοῦ <sup>17</sup> Χριστοῦ καταργεῖται, τῶν τύπων λοιπὸν  
μεταληφθέντων εἰς τὴν ἀλήθειαν. ἀργοῦσι γὰρ λύχνου τῇ

<sup>1</sup> txt R<sub>2</sub> o V. τῇ μ ν Ben. <sup>2</sup> om καὶ μ ν. <sup>3</sup> ἡμᾶς o. <sup>4</sup> txt  
μ ν Ben. ἀμέμπτως R<sub>2</sub> o V. <sup>5</sup> txt. R<sub>2</sub> o V. ἀγιωσύνη μ ν Ben.  
<sup>6</sup> ἐνώπιον o. ἐνώπι (sic) V. <sup>7</sup> σπς V. <sup>8</sup> om ἐστηριγμένας ν.  
<sup>9</sup> ἀποκρινέσθωσαν ν. <sup>10</sup> om. δὲ V. <sup>11</sup> om καθάπερ V. <sup>12</sup> μηδε-  
μῶς μ ν. <sup>13</sup> παραλιπεῖν o V. <sup>14</sup> περιελίγεται R<sub>2</sub> V. <sup>15</sup> ψιλὴν τὴν  
<sup>17</sup> κύριον V. <sup>16</sup> διατηρήματα R<sub>2</sub> V.

τοῦ ἡλίου παρουσία, καὶ σχολάζει ὁ νόμος καὶ <sup>1</sup> προφητεῖαι  
 T III. p 45 κατασιγάζονται τῆς ἀληθείας ἀναφανείσης. ὁ μέντοι δυνη-  
 θεὶς ἐπὶ τὸ βάθος διακύψαι τῆς νομικῆς ἐννοίας καὶ τὴν ἐκ  
 τοῦ γράμματος ἀσάφειαν οἷόν τι καταπέτασμα διασχὼν εἰσω  
 γενέσθαι τῶν ἀπορρήτων, οὗτος ἐμιμήσατο τὸν Μωϋσῆν ἐν 5  
 Ex xxxiv 34. τῷ διαλέγεσθαι τῷ Θεῷ περαιοῦντα τὸ κάλυμμα, ἐπιστρέφων  
 καὶ αὐτὸς ἀπὸ τοῦ γράμματος πρὸς τὸ πνεῦμα, ὥστε ἀναλογεῖν  
 τῷ μὲν ἐπὶ τοῦ προσώπου <sup>2</sup> Μωϋσέως καλύμματι τὴν τῶν νομι-  
 κῶν διδαγμάτων ἀσάφειαν, τῇ δὲ ἐπιστροφῇ τῇ πρὸς <sup>3</sup> τον  
 Κύριον τὴν πνευματικὴν θεωρίαν. ὁ οὖν ἐν τῇ ἀναγνώσει τοῦ 10  
 νόμου <sup>4</sup> περιελὼν τὸ γράμμα ἐπιστρέφει πρὸς <sup>5</sup> τὸν Κύριον  
 (ὁ δὲ Κύριος νῦν τὸ Πνεῦμα λέγεται), καὶ ὅμοιος γίνεται  
 Μωϋσεὶ ἐκ τῆς ἐπιφανείας τοῦ Θεοῦ τὸ πρόσωπον δεδοξασ-  
 μένον ἔχοντι. ὥς γὰρ τὰ τοῖς ἀνθηροῖς χρώμασι παρακεί-  
 μενα ἐκ τῆς περιρρεούσης αὐγῆς καὶ αὐτὰ καταχρῶννται, 15  
 οὕτως ὁ ἐναργῶς ἐνατενίσας τῷ Πνεύματι ἐκ τῆς ἐκείνου  
 δόξης μεταμορφοῦται πῶς πρὸς τὸ <sup>6</sup> φανότερον, οἷόν τι  
 φωτὶ τῇ ἐκ τοῦ Πνεύματος ἀληθείᾳ τὴν καρδίαν καταλαμπό-  
 2 Cor iii 18. μενος. καὶ τοῦτό ἐστι τὸ μεταμορφοῦσθαι ἀπὸ τῆς δόξης  
 τοῦ Πνεύματος εἰς τὴν οἰκίαν δόξαν, οὐ μικρολόγως οὐδὲ 20  
 ἀμυδρῶς, ἀλλ' ἐπὶ τοσοῦτον, <sup>7</sup> ἕφ' ὅσον ἐστὶν εἰκὸς τὸν ἀπὸ  
 τοῦ Πνεύματος φωτιζόμενον. οὐ δυσωπῇ, ἄνθρωπε, τὸν  
 1 Cor iii. 16 Ἀπόστολον λέγοντα, ὅτι 'ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα  
 τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;' <sup>8</sup> ὅρα τὸ δουλικὸν οἰκητήριον  
 κατεδέξατο ἂν ποτε τῇ τοῦ ναοῦ προσηγορίᾳ τιμῆσαι; τί δὲ 25  
 2 Tim iii. 16. ὁ θεόπνευστος τὴν Γραφὴν ὀνομάζων διὰ τῆς ἐπιπνοίας τοῦ  
 ἁγίου Πνεύματος συγγραφεῖσαν μὴ τοῖς τοῦ καθυβρίζοντος  
 καὶ κατασμικρύνοντος αὐτὸ προσρήμασι κέχρηται;

<sup>1</sup> txt μ ν 'in duobus tantum codd. MSS et in alio quodam secunda manu' οἱ προφήται ο V <sup>2</sup> om. μωυσέως V <sup>3</sup> om. τὸν ο V.  
<sup>4</sup> περιαιρῶν ο <sup>5</sup> om. τὸν V. <sup>6</sup> φανερώτερον μ V ν. <sup>7</sup> om. ἔφ' V. ἐφόσον ο. <sup>8</sup> ἄρα V ν.

Σύστασις τῆς κατὰ τὴν φύσιν κοινωνίας <sup>1</sup> τοῦ Πνεύματος ἐκ τοῦ ὁμοίως εἶναι Πατρὶ καὶ Υἱῷ πρὸς θεωρίαν δυσέφικτον.

ΚΕΦΑΛΑΙΟΝ ΚΒ΄.

- 5 **53.** Οὐ μόνον δὲ ἐξ ὧν τὰς αὐτὰς προσηγορίας ἔχει καὶ <sup>2</sup> κοινωνόν ἐστι τῶν ἐνεργειῶν Πατρὶ καὶ Υἱῷ, τὸ ὑπερέχον αὐτοῦ τῆς φύσεως γνώριμον, ἀλλὰ καὶ ἐξ ὧν ὁμοίως ἐστὶ πρὸς θεωρίαν δυσέφικτον. ἃ γὰρ <sup>3</sup> περὶ τοῦ Πατρός φησιν ὡς ἐπέκεινα ὄντος ἀνθρωπίνης <sup>4</sup> ἐννοίας, καὶ ἃ περὶ τοῦ
- 10 Υἱοῦ, <sup>5</sup> ταῦτα ὁ Κύριος καὶ περὶ τοῦ <sup>6</sup> ἁγίου Πνεύματος λέγει· ‘Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω,’ <sup>7</sup> τὸν κόσμον <sup>John xvii.</sup> λέγων νῦν οὐχὶ τὸ ἐξ οὐρανοῦ καὶ γῆς σύστημα, ἀλλὰ τὴν <sup>25</sup> <sup>8</sup> ἐπίκληρον ταύτην καὶ μυρίαὶ μεταβολαὶς ὑποκειμένην ζωὴν. καὶ περὶ ἑαυτοῦ διαλεγόμενος, ‘ἔτι μικρόν,’ φησί, ‘καὶ ὁ <sup>John xiv. 19.</sup> κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με,’ πάλιν ἐνταῦθα τοὺς τῇ ὑλικῇ καὶ σαρκικῇ προσδεδεμένους ζωῇ καὶ μόνοις ὀφθαλμοῖς τὴν ἀλήθειαν <sup>9</sup> ἐπιτρέποντας κόσμον προσ- αγορεύων, οἱ τῇ ἀπιστίᾳ τῆς ἀναστάσεως οὐκέτι ἔμελλον τοῖς ὀφθαλμοῖς τῆς καρδίας τὸν Κύριον <sup>10</sup> ἡμῶν ὄψεσθαι. τὰ <sup>Eph. i 18</sup>
- 20 δὲ αὐτὰ καὶ περὶ τοῦ Πνεύματος εἶπε. ‘τὸ Πνεῦμα,’ φησί, <sup>John xiv 17.</sup> ‘τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ <sup>T III. p. 46</sup> αὐτὸ οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει.’ ὁ μὲν <sup>11</sup> γὰρ <sup>12</sup> σάρκινος ἄνθρωπος ἀγύμναστος ἔχων πρὸς θεωρίαν τὸν νοῦν, μᾶλλον δὲ <sup>13</sup> ὅλον ὥσπερ ἐν
- 25 βορβορῷ τῷ φρονήματι τῆς σαρκὸς κατορωρυγμένου <sup>14</sup> φέρων, <sup>Rom. viii. 6</sup> <sup>15</sup> ἀδύνατεί πρὸς τὸ πνευματικὸν φῶς τῆς ἀληθείας ἀναβλέψαι. διὸ <sup>16</sup> ὁ κόσμος, <sup>17</sup> τουτέστιν ἡ τοῖς πάθεσι τῆς σαρκὸς

<sup>1</sup> om. τοῦ πνεύματος μ V v.    <sup>2</sup> κοινόν V.    <sup>3</sup> παρὰ μ.    <sup>4</sup> δια-  
νοίας V    <sup>5</sup> ταῦτα V v ταῦτα καὶ ο.    <sup>6</sup> πνεύματος τοῦ ἁγίου V.  
<sup>7</sup> om. τὸν ο.    <sup>8</sup> ἐπικαιρον μ ο.    <sup>9</sup> ἐπιβλέποντας V.    <sup>10</sup> om.  
ἡμῶν v.    <sup>11</sup> om. γὰρ V    <sup>12</sup> σαρκινὸς v.    <sup>13</sup> om. ὅλον V    <sup>14</sup> ἔχων R<sub>1</sub>.  
<sup>15</sup> ἀδύνατος μ ο ‘quatuor MSS’    <sup>16</sup> om. ὁ μ    <sup>17</sup> add ὧν μ.

δεδουλωμένη ζωή, οἷον ὀφθαλμὸς ἀσθενῆς φῶς ἡλιακῆς ἀκτίνος, τὴν τοῦ Πνεύματος χάριν οὐχ ὑποδέχεται. τοῖς μέντοι μαθηταῖς ἑαυτοῦ καθαρότητα ζωῆς ἐκ τῶν <sup>1</sup> διδαγμάτων αὐτοῦ μαρτυρήσας ὁ Κύριος τὸ καὶ ἐποπτικοῖς ἤδη εἶναι καὶ θεωρητικοῖς τοῦ Πνεύματος ἀποδίδωσιν. ‘ἤδη γάρ,’ <sup>5</sup> φησὶν, ‘ὕμεις καθαροὶ ἐστε διὰ τὸν λόγον, ὃν λελάληκα ὑμῖν.’ ὅθεν ‘ὁ μὲν κόσμος οὐ δύναται <sup>2</sup> λαβεῖν, οὐ γὰρ θεωρεῖ αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει.’ <sup>3</sup> ταῦτὰ λέγει καὶ Ἡσαίας· ‘ὁ στερεώσας τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ <sup>4</sup> δοὺς πνοὴν <sup>5</sup> τῷ λαῷ τῷ ἐπ’ αὐτῆς καὶ <sup>6</sup> Πνεῦμα <sup>10</sup> τοῖς πατοῦσιν αὐτήν.’ οἱ γὰρ καταπατοῦντες τὰ γήινα καὶ ὑπεράνω αὐτῶν <sup>7</sup> γενόμενοι ἄξιοι τῆς δωρεᾶς τοῦ ἁγίου Πνεύματος μεμαρτύρηται. τὸ οὖν ἀχώρητον μὲν τῷ κόσμῳ, τοῖς ἁγίοις δὲ μόνοις διὰ καθαρότητα τῆς καρδίας θεωρητόν, τί χρὴ νομίζεσθαι ἢ <sup>8</sup> τὰς ποταπὰς τιμὰς συμμέτρους ὑπάρ- <sup>15</sup> χειν αὐτῷ; τῶν μὲν οὖν ἄλλων ἐκάστη δυνάμει ἐν περιγραφῇ τόπῳ τυγχάνειν πεπίστευται, ὁ γὰρ τῷ Κορνηλίῳ ἐπιστὰς ἄγγελος οὐκ ἦν ἐν ταύτῳ καὶ παρὰ τῷ Φιλίππῳ, οὐδὲ ὁ ἀπὸ τοῦ θυσιαστηρίου τῷ Ζαχαρίᾳ διαλεγόμενος κατὰ τὸν αὐτὸν καιρὸν καὶ ἐν οὐρανῷ τὴν οἰκίαν στάσιν ἐπλήρουν· <sup>20</sup> τὸ μέντοι Πνεῦμα ὁμοῦ <sup>9</sup> τε ἐν Ἀββακοῦμ ἐνεργεῖν καὶ <sup>10</sup> ἐν Δαυιδ ἐπὶ τῆς Βαβυλωνίας πεπίστευται, καὶ ἐν τῷ καταρράκτῃ <sup>11</sup> εἶναι μετὰ Ἱερεμίου καὶ μετὰ Ἰεζεκιὴλ ἐπὶ τοῦ Χοβάρ. ‘Πνεῦμα γὰρ Κυρίου πεπλήρωκε τὴν οἰκουμένην.’ καὶ ‘ποῦ πορευθῶ ἀπὸ τοῦ Πνεύματός σου, καὶ ἀπὸ τοῦ <sup>25</sup>

John xv 3

Is xlii 5

Acts x 3;

viii 26

Luke i 11.

Beland Drag

34 (Dan xiv.

33 Vulg.).

Jer xx 2

Ezek. i. 1

Wisd i 7

Ps cxxxix.

[cxxxviii.

LXX.] 7.

<sup>1</sup> διαταγμάτων R<sub>4</sub>.<sup>2</sup> add. τοῦτο V<sup>3</sup> ταῦτα V v.<sup>4</sup> txt.

μ V v (in o a stain which only covers space for δοῦς) ‘tres codd’ διδοὺς Ben.

<sup>5</sup> add. παντὶ ‘totidem,’ sc. tres codd<sup>6</sup> add. τὸ μ v.<sup>7</sup> γινόμενοι V.<sup>8</sup> txt. μ V v. τὰς παντοδαπὰς ο.

τὰς ποταπὰς (om. τὰς) Ben.

<sup>9</sup> τὸ V.<sup>10</sup> ἐπὶ τῆς Βαβυλωνίας

τῷ Δαυιδ θάψμα πεπίστευται V

<sup>11</sup> om εἶναι μ v.

53. 16. τῶν μὲν οὖν ἄλλων ἐκάστη δυνάμει. This paragraph on the Spirit's Omnipresence appears to belong to the chapter and section on His transcending the mental powers of man : and is placed with it in the majority of MSS.

<sup>1</sup> προσώπου σου <sup>2</sup> ποῦ φύγω ; καὶ ὁ προφήτης· ‘διότι ἐγὼ Hag 11.4, 5  
μεθ’ ὑμῶν εἶμι, λέγει Κύριος, καὶ τὸ Πνεῦμά μου ἐφέστηκεν  
ἐν μέσῳ ὑμῶν.’ τὸ δὲ πανταχοῦ ὄν καὶ Θεῷ συμπάρῳ τῆς  
ποίας προσήκει νομίζειν φύσεως ; τῆς πάντα περιεχούσης, ἢ  
5 τῆς μερικοῖς ἐμπεριειλημμένης χωρίοις, ὅποیان τὴν τῶν  
ἀγγέλων ὁ λόγος ἔδειξεν ; ἀλλ’ οὐκ ἂν τις εἴποι. τὸ οὖν  
Θεῖον τῇ φύσει, τὸ ἀχώρητον τῷ μεγέθει, τὸ δυνατὸν ἐν ταῖς  
ἐνεργείαις, τὸ ἀγαθὸν ἐν ταῖς εὐεργεσίαις μὴ <sup>3</sup> ὑπερυνώσο-  
μεν ; μὴ <sup>4</sup> δοξάσομεν ;

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10 “Οτι δοξολογία Πνεύματός ἐστιν ἡ τῶν προσόντων  
αὐτῷ <sup>5</sup> ἀπαρίθμησις.

#### ΚΕΦΑΛΑΙΟΝ ΚΓ’.

54. Ἐγὼ δὲ <sup>6</sup> οὐδὲ ἄλλο τι τὴν δόξαν τίθεμαι ἢ τῶν πρόσον- T III p. 47.  
των αὐτῷ θαυμάτων τὴν ἐξαρίθμησιν. ὥστε ἢ οὐδὲ μεμνήσθαι  
15 ἡμᾶς τῶν παρ’ αὐτοῦ ἀγαθῶν ἐπιτάξουσιν οὗτοι, ἢ πάντως ἡ  
τῶν προσόντων διέξοδος τῆς μεγίστης <sup>7</sup> δοξολογίας ἐστὶ  
πλήρως. οὐδὲ γὰρ τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ καὶ τὸν Μονογενῆ αὐτοῦ Υἱὸν ἄλλως δοξάζειν

Cf § 17 (of  
the Son)

<sup>1</sup> V deficit usque ad § 57 -ρωθι ἵνα εἶδωμεν.

<sup>2</sup> om. ποῦ ο.

<sup>3</sup> ὑπερυνώσωμεν μὴ ὑπερδοξάσωμεν v ‘duo MSS.’

<sup>4</sup> ὑπερδοξάσωμεν

ο ‘non male in cod. Anglicano μὴ ὑπερδοξάσωμεν’ Ben. referring  
apparently to ο

<sup>5</sup> ἀνταρίθμησις μ.

<sup>6</sup> οὐδὲν R<sub>2</sub>.

<sup>7</sup> ἐστὶ δοξ-

ολογίας ο v.

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3. τὸ δὲ πανταχοῦ ὄν. Cf. St. Cyril Hier. Cat. Lect. xvi. 23 : μὴ  
μείνης ἐπὶ γῆς, ἀνάβηθι λοιπὸν καὶ ἐπὶ τὰ ἄνω. ἀνάβηθι μοι τῇ διανοίᾳ καὶ  
εἰς πρῶτον οὐρανὸν καὶ βλέπε μοι τοσαύτας ἐκεῖ μυριάδας ἀναριθμητοὺς ἀγ-  
γέλων. ὑπερανάβηθι τοῖς λογισμοῖς, εἰ δύνασαι, καὶ ἀνωτέρω βλέπε μοι  
καὶ ἀρχαγγέλους, βλέπε μοι καὶ πνεύματα, βλέπε δυνάμεις, βλέπε ἀρχάς,  
βλέπε ἰερούσας, βλέπε θρόνους, βλέπε κυριότητας, τούτων πάντων ἐπιστάτης  
παρὰ Θεοῦ, καὶ διδάσκαλος, καὶ ἀγιοποιδὸς ὁ Παράκλητος τούτου χρείαν  
ἔχει Ἥλιος καὶ Ἑλισσαῖος καὶ Ἡσαΐας ἐν ἀνθρώποις, τούτου χρείαν ἔχει  
Μιχαὴλ καὶ Γαβριὴλ ἐν ἀγγέλοις.



ἔχομεν ἢ τῷ κατὰ τὴν ἡμετέραν δύναμιν διεξιέναι αὐτοῦ τὰ θαύματα.

Ἔλεγχος τῆς ἀτοπίας τῶν μὴ δοξαζόντων τὸ Πνεῦμα ἐκ τῆς πρὸς τὰ ἐν τῇ κτίσει δοξαστὰ παραθέσεως.

## ΚΕΦΑΛΑΙΟΝ ΚΔ'.

5

Ps. viii 5 **55.** Εἴτα δόξη μὲν καὶ τιμῇ ἐστεφάνωται ὁ κοινὸς ἄν-  
 Rom ii 10 θρωπος, καὶ 'δόξα καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ποιοῦντι τὸ  
 Rom ix 4. τοῦ 'Ισραὴλ δόξα, 'ὣν ἡ υἰοθεσία,' φησί, 'καὶ ἡ δόξα καὶ ἡ  
 P. xxx [xxix. LXX] 13 λατρεία,' καὶ ἑαυτοῦ τινα δόξαν ὁ ψαλμῳδὸς λέγει. <sup>1</sup> ὅταν  
 Ps lvi. [lvi LXX] 9. <sup>2</sup> ψάλλῃ σοι ἡ δόξα μου,' καὶ πάλιν. 'ἐξεγέρθητι ἡ δόξα μου,'  
 1 Cor xv. 41. <sup>7</sup> ἔστι <sup>3</sup> δέ <sup>4</sup> τις δόξα ἡλίου καὶ <sup>5</sup> σελήνης καὶ <sup>6</sup> ἀστέρων, κατὰ  
 2 Cor iii 9 τὸν 'Απόστολον' καὶ 'ἡ διακονία τῆς κατακρίσεως διὰ δόξης.'  
 2 Cor iii. 8 τοσοῦτων οὖν δοξαζομένων τὸ Πνεῦμα μόνον τῶν πάντων  
 δοξάστον εἶναι βούλει; καίτοιγε 'ἡ διακονία,' φησίν, 'τοῦ Πνεύματος  
 Ps. xxi [xx LXX] 5 ἐστιν ἐν δόξῃ' πῶς οὖν αὐτὸ ἀνάξιον τοῦ  
 δοξάζεσθαι; καὶ μεγάλη μὲν ἡ δόξα τοῦ δικαίου κατὰ τὸν  
 ψαλμῳδόν, δόξα δὲ <sup>8</sup> τοῦ Πνεύματος κατὰ σὲ οὐδεμία. πῶς  
 οὖν οὐ πρόδηλος ὁ κίνδυνος ἐκ τῶν τοιούτων λόγων τὴν  
 Ps. xv. 1, 2, 4 ἀφυκτον ἁμαρτίαν ἐφ' ἑαυτοὺς <sup>9</sup> ἐπισπᾶσθαι; <sup>10</sup> εἰ ὁ σωζό-  
 μενος ἐκ τῶν τῆς δικαιοσύνης ἔργων ἄνθρωπος <sup>11</sup> καὶ τοὺς  
 φοβουμένους τὸν κύριον δοξάζει, <sup>12</sup> τοσοῦτου ἂν δέοι τὸ

<sup>1</sup> ὅπως ἂν R<sub>1</sub>. <sup>2</sup> ψάλλῃ R<sub>1</sub>. ψάλλῃ 'quidam codd.' <sup>3</sup> om. δέ μ. ο.  
<sup>4</sup> om. τις μ. ο. v. 'addita ex duobus MSS.' <sup>5</sup> om. σελήνης καὶ μ. v.  
<sup>6</sup> add. ἔστι δόξα μ. ο. ἔτι δόξα v. <sup>7</sup> add. δὲ V Ben. <sup>8</sup> om.  
 τοῦ μ. ο. v. <sup>9</sup> ἐπισπᾶσθαι v. <sup>10</sup> txt. R<sub>2</sub>-μ. om. εἰ ο. v. om.  
 εἰ ὁ 'quinque MSS' <sup>11</sup> add. κατὰ τὴν τοῦ ψαλμοῦ ὑπογραφὴν μ. v.  
<sup>12</sup> τοσοῦτων μ.

**55** 6. κοινὸς ἄνθρωπος. 'Similiter Basilus in caput quintum Esaiæ pag. 498. κοινὸν ἄνθρωπον vocat eum qui solis naturæ dotibus instructus est, eumque opponit iis, qui aliquos habent in virtute progressus.' Ben.



Πνεῦμα τῆς ὀφειλομένης δόξης ἀποστερεῖν. 'ἔστω,'<sup>1</sup> φασί,  
 'δοξαστόν, ἀλλ' οὐχὶ μετὰ Πατρὸς καὶ Υἱοῦ.'<sup>2</sup> καὶ τίνα  
<sup>3</sup> ἔχει λόγου ἑτέραν χώραν ἐπινοεῖν τῷ Πνεύματι τὴν παρὰ  
 τοῦ Κυρίου τεταγμένην<sup>4</sup> καταλιπόντας, καὶ τῆς κατὰ τὴν  
 5 δόξαν κοινωνίας ἀποστερεῖν τὸ πανταχοῦ<sup>5</sup> συναναληφθὲν τῇ  
 Θεότητι, ἐν τῇ ὁμολογίᾳ τῆς πίστεως, ἐν τῷ βαπτίσματι τῆς §§ 27, 67.  
 ἀπολυτρώσεως, ἐν τῇ ἐνεργείᾳ τῶν δυνάμεων, ἐν τῇ ἐνοικήσει Matt xxviii.  
 τῶν ἁγίων, ἐν ταῖς εἰς τὸ ὑπήκουον χάρισιν; οὐδὲ γάρ ἐστιν 19  
 ὅλως δωρεὰ τις ἄνευ<sup>6</sup> τοῦ ἁγίου Πνεύματος εἰς τὴν κτίσιν 1 Cor xii 11.  
 10 ἀφικνουμένη' ὅπου γε οὐδὲ ῥῆμα ψιλὸν ἐν ταῖς ὑπὲρ Rom viii. 11.  
 Χριστοῦ ἀπολογίαις δυνατὸν λαλῆσαι μὴ συνεργουμένους 1 Pet. 1. 2.  
 παρὰ τοῦ Πνεύματος, ὡς ἐν εὐαγγελίοις παρὰ τοῦ Κυρίου καὶ Matt. x. 19,  
 Σωτῆρος ἡμῶν μεμαθήκαμεν. <sup>7</sup> ἅπαντα δὲ ταῦτα παριδόντας 20  
 καὶ τῆς ἐν πᾶσι κοινωνίας ἐπιλαθομένους ἀπὸ Πατρὸς καὶ  
 15 Υἱοῦ διασπᾶν, οὐκ οἶδα εἴ τις μέτοχος Πνεύματος ἁγίου συν- § 51.  
 θήσεται. ποῦ τοίνυν φέροντες αὐτὸ τάξομεν; μετὰ τῆς  
 κτίσεως; ἀλλ' ἡ κτίσις πᾶσα δουλεῖ, τὸ δὲ Πνεῦμα ἐλευ-  
 θεροί, 'οὗ γὰρ τὸ Πνεῦμα Κυρίου, <sup>8</sup> ἐκεῖ ἐλευθερία.' καὶ 2 Cor iii. 17.  
 πολλῶν ἐνόντων εἰπεῖν ὅπως οὐ προσήκει τῇ κτιστῇ φύσει T. III. p. 48.  
 20 τὸ Πνεῦμα τὸ ἅγιον <sup>9</sup> συγκαταριθμεῖν, <sup>10</sup> τὸ νῦν εἶναι τὸν περὶ  
 τούτων ὑπερβήσομαι λόγον. εἰ γὰρ μέλλοιμεν πρὸς ἀξίαν  
 τοῦ προβλήματος τὰς τε παρ' <sup>11</sup> αὐτῶν κατασκευὰς ἐπάγειν  
 καὶ τὰ παρὰ τῶν ἐναντίων προβαλλόμενα διαλύειν, πολλῶν  
 ἡμῖν δεήσει λόγων, καὶ <sup>12</sup> ἀποκναίσομεν τῇ πολυφωνίᾳ τῆς  
 25 βίβλου τοὺς ἐντυγχάνοντας. διόπερ <sup>13</sup> ἰδίᾳ πραγματεία ἐκείνου  
 ταμειουσάμενοι τῶν προκειμένων ἐχώμεθα.

<sup>1</sup> txt. R<sub>2</sub> o. φησί μ ν Ben. <sup>2</sup> om. καὶ μ ο ν. <sup>3</sup> add. δὲ ο.  
<sup>4</sup> καταλείποντας ο. <sup>5</sup> txt. μ 'MSS. quinque' συμπαραληφθὲν ο ν.  
<sup>6</sup> τοῦ πνεύματος τοῦ ἁγίου μ ν. <sup>7</sup> πάντα (om δὲ) ο. <sup>8</sup> om.  
 ἐκεῖ ν. <sup>9</sup> om. συγκαταριθμεῖν μ ν. sed in μ manus longe posterior  
 superscripsit post vocem ἅγιον verbum quoddam illegibile quod divino  
 esse συγκαταλέγειν <sup>10</sup> txt μ ο (cf. Plat Cratyl. 396 D). om. εἶναι ν.  
 τὸν περὶ τούτων νῦν ὑπερβήσομαι λόγον. Ben. 'vocula (νῦν) addita ex Reg.  
 sec.' <sup>11</sup> αὐτῶν ν. <sup>12</sup> txt μ ο ν. ἀποκναίσομεν Ben. ex C. <sup>13</sup> add ἐν μ ν.

25. ἰδίᾳ πραγματεία. This separate treatise may be that which is  
 given as Homilia XXIV, 'Contra Sabellianos et Arium et Anomoeos.'

Ps. cxliii 10 **56.** Σκεψόμεθα οὖν τὰ καθέκαστον. φύσει ἐστὶν ἀγο-  
 Matt. xix 17 θόν, ὡς ἀγαθὸς ὁ Πατὴρ καὶ ἀγαθὸς ὁ Υἱός, ἡ κτίσις δὲ ἐν  
 John viii 46 τῇ ἐκλογῇ τοῦ ἀγαθοῦ μέτοχός ἐστι τῆς ἀγαθότητος. οἶδε  
 1 Cor. ii. 10, 11 τὰ βάθη τοῦ Θεοῦ<sup>1</sup>, ἡ κτίσις δὲ λαμβάνει τὴν φανέρωσιν τῶν  
 1 Tim vi 13 ἀπορρήτων διὰ τοῦ Πνεύματος. ζωοποιεῖ μετὰ τοῦ Θεοῦ τοῦ 5  
 τὰ πάντα ζωογονοῦντος, μετὰ τοῦ Υἱοῦ τοῦ διδόντος ζωὴν.  
 Rom. viii 11 'ὁ γὰρ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει,' φησί, 'καὶ  
 τὰ θνητὰ<sup>2</sup> ὑμῶν σώματα διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύμα-  
 John x 27. τος ἐν ὑμῖν,' καὶ ἄλλιν· 'τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου  
 2 Cor. iii. 6. <sup>3</sup> ἀκούει. καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς.' 'ἀλλὰ καὶ τὸ 10  
 Rom. viii. 10. Πνεῦμα,' φησί, 'ζωοποιεῖ,' καὶ ἄλλιν· 'τὸ δὲ Πνεῦμα,'  
 John vi 63 φησί, 'ζωὴ διὰ<sup>4</sup> δικαιοσύνην.' καὶ ὁ Κύριος μαρτυρεῖ 'τὸ  
 Πνεῦμα εἶναι τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν.' πῶς  
 οὖν τῆς ζωοποιουῦς δυνάμεως ἀποξενώσαντες τὸ Πνεῦμα τῇ  
 ἐπιδεομένῃ τῆς ζωῆς φύσει προσοικειώσομεν; τίς οὕτω 15  
 Heb vi 4 δύσερις, τίς οὕτω δωρεᾶς ἐπουρανίου ἀμέτοχος καὶ τῶν  
 καλῶν τοῦ Θεοῦ ῥημάτων ἀγενστος, τίς οὕτως ἐλπιδῶν αἰω-  
 νίων ἁμοιρος, ὡς τῇ κτίσει συντάξαι τὸ Πνεῦμα τῆς Θεότητος  
 ἀποστήσας;

**57.** 'Ἐν ἡμῖν,'<sup>5</sup> φησί, 'τὸ Πνεῦμα ὡς δῶρόν ἐστι<sup>6</sup> παρὰ 20  
 τοῦ Θεοῦ. οὐ δῆπου δὲ τὸ δῶρον ταῖς ἴσαις τιμαῖς τῷ δεδω-

<sup>1</sup> add. τὸ πνεῦμα ο 'deest in quinque MSS.' <sup>2</sup> σώματα ἡμῶν R<sub>2</sub>.  
 σώματα ὑμῶν O. <sup>3</sup> txt. o V 'auctoritate plurium MSS.' ἀκούουσι μ v.  
<sup>4</sup> δικαιοσύνης ο v R<sub>4</sub>. <sup>5</sup> φασί v 'tres MSS.' <sup>6</sup> ἀπὸ v

In this (t. ii. pp. 189-197), St. Basil answers the assertions of the Pneumatomachi (1) ἀλλότρου τῇ φύσει, (2) χρόνους ὕστερον προσγενόμενον, (3) χωρίζοντες Π καὶ Υ. καὶ τῇ κτίσει συναριθμοῦντες, and enlarges on what might be specially called their problem, viz. (4) εἰ μὴ ἀγέννητον, μηδὲ γέννητον, κτίσμα.

58. 3. οἶδε τὰ βάθη τοῦ Θεοῦ St. Paul wrote (1 Cor. ii. 10, 11) τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ καὶ τὰ βάθη τοῦ Θεοῦ . . . τὰ τοῦ Θεοῦ οὐδεὶς ἐγνώκεν εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. St. Basil here combines the two passages, so as to refute the shortsighted argument of the Pneumatomachi, founded upon one passage in contradiction to the other, ἐρευνᾷ, καὶ οὐπω γινώσκει. (Epiphanius adv. Haeres. Pneumatomachi LXXIV.)

6 ζωογονοῦντος. On the meaning of ζωογονεῖν see Pearson on the Creed, Art. V, note 12.

κότι σεμνύνεται.' δῶρον μὲν οὖν Θεοῦ τὸ Πνεῦμα, ἀλλὰ  
 δῶρον ζωῆς, 'ὁ γὰρ νόμος,' φησί, 'τοῦ Πνεύματος τῆς ζωῆς Rom viii 2  
 ἡλευθέρωσεν <sup>1</sup> ἡμᾶς,' καὶ δῶρον δυνάμεως, 'λήψεσθε γὰρ Acts 1 8  
 δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς.' ἄρ'  
 5 οὖν διὰ τοῦτο εὐκαταφρόνητον; ἡ οὐχὶ καὶ τὸν Υἱὸν ἐχαρί-  
 σατο τοῖς ἀνθρώποις; 'ὅς γε,' φησί, 'τοῦ ἰδίου Υἱοῦ οὐκ Rom viii 32  
 ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς  
 οὐχὶ <sup>2</sup> καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν <sup>3</sup> χαρίζεται;' καὶ <sup>4</sup> ἐτέρωθι·  
 'ἵνα <sup>5</sup> εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν, περὶ τοῦ 1 Cor 11 12  
 10 μυστηρίου τῆς Ἐνανθρωπήσεως λέγων. ὥστε πῶς οἱ ταῦτα  
 λέγοντες οὐχὶ <sup>6</sup> τὴν Ἰουδαϊκὴν ἀγνωμοσύνην παρεληλύθασι,  
 τὴν ὑπερβολὴν τῆς χρηστότητος ἐφόδιον <sup>7</sup> εἰς βλασφημίαν  
 λαμβάνοντες; ἐγκαλοῦσι γὰρ τῷ Πνεύματι, ὅτι παρρησίαν  
 ἡμῖν δίδωσι <sup>8</sup> καλεῖν Πατέρα ἑαυτῶν τὸν Θεόν. 'ἐξαπέστειλε Gal. iv. 6.  
 15 γὰρ ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας  
 ἡμῶν, κράζον Ἀββᾶ ὁ Πατήρ,' ἵνα ἡ ἐκείνου φωνὴ τῶν  
 δεξαμένων ἰδίᾳ γένηται.

Ὅτι τῇ 'ἐν' συλλαβῇ ἀντὶ τῆς <sup>9</sup> 'σὺν' ἡ Γραφή T III. p. 49  
<sup>10</sup> κέχρηται, ἐν <sup>11</sup> καὶ ὅτι <sup>12</sup> ἡ 'καὶ' ἰσοδυναμεῖ τῇ  
 20 'σύν.'

### ΚΕΦΑΛΑΙΟΝ ΚΕ'.

58. 'Ἰὼς οὖν,' φησὶν, 'ἡ Γραφὴ οὐδαμοῦ συνδοξαζό-  
 μενον Πατρὶ καὶ Υἱῷ τὸ Πνεῦμα <sup>13</sup> παρέδωκεν, ἀλλὰ <sup>14</sup> πεφυ-  
 λαγμένως ἐξέκλινε τὸ "σὺν τῷ Πνεύματι" εἰπεῖν, πανταχοῦ  
 25 δὲ τὸ "ἐν αὐτῷ" δοξάζειν ὡς ἀρμοδιώτερον προετίμησεν;'

<sup>1</sup> txt. v 'MSS. quatuor.' ὑμᾶς μ. 'ali dno.' -σέ με ο. <sup>2</sup> om.  
 καὶ μ ν. <sup>3</sup> χαρίζεται R<sub>3</sub> C. in v ex η corr. a prima manu. <sup>4</sup> hic  
 iterum incipit V cum -ρωθι. <sup>5</sup> ἰδωμεν v <sup>6</sup> add. καὶ V <sup>7</sup> τῆς  
 βλασφημίας R<sub>3</sub> μ C v. <sup>8</sup> πατέρα καλεῖν ο V v. <sup>9</sup> καὶ ο V v  
 'quatuor codd' <sup>10</sup> χρῆται v in titulorum conspectu <sup>11</sup> om.  
 καὶ ο (in tabula) V. <sup>12</sup> om ἡ ο (in tabula) V. <sup>13</sup> παραδέδωκεν ο V.  
<sup>14</sup> add. γε μ

§ 61-64 ἐγὼ δὲ οὐδ' ἂν αὐτὸς φαίην ἀτιμότερας εἶναι διανοίας παρα-  
 στατικὴν τὴν 'ἐν' συλλαβῇ, ἀλλ' ὕγιως ἐκλαμβανομένην  
 πρὸς τὸ μέγιστον ὕψος ἀνάγειν <sup>1</sup> τὰς διανοίας' ὅπου γε καὶ  
 ἀντὶ τῆς 'σὺν' πολλαχοῦ κειμένην αὐτὴν τετηρήκαμεν, <sup>2</sup> ὥς  
 τὸ 'εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν ὀλοκαυτώμασιν,' ἀντὶ <sup>5</sup>  
 τοῦ <sup>3</sup> 'μετὰ ὀλοκαυτωμάτων,' καὶ 'ἐξήγαγεν αὐτοὺς ἐν  
 ἀργυρίῳ καὶ χρυσίῳ,' τουτέστι 'μετὰ ἀργυρίου καὶ χρυσοῦ,'  
 καὶ τὸ 'οὐκ ἐξελεύσῃ ἐν ταῖς δυνάμεσιν ἡμῶν,' <sup>4</sup> ἀντὶ τοῦ  
 'σὺν ταῖς δυνάμεσιν ἡμῶν,' καὶ μυρία τοιαῦτα. ὅλως δὲ  
 ἡδέως ἂν μάθοιμι παρὰ τῆς νέας σοφίας, πόλιν δοξολογίαν <sup>10</sup>  
 ὁ Ἀπόστολος διὰ τοῦ 'ἐν' ῥήματος ἀπεπλήρωσε κατὰ τὸν  
 τύπον, ὃν οὗτοι νῦν <sup>5</sup> ὥς ἐκ τῆς Γραφῆς ἀναφέρουσιν.  
 οὐδαμοῦ γὰρ <sup>6</sup> εὔρον λεγόμενον τὸ 'σοὶ τῷ Πατρὶ <sup>7</sup> ἡ τιμὴ καὶ  
 ἡ δόξα διὰ τοῦ Μονογενοῦς σου <sup>8</sup> Υἱοῦ ἐν τῷ ἁγίῳ Πνεύματι,'  
 ὅπερ τούτοις ἐστὶ <sup>9</sup> νῦν καὶ αὐτῆς ὥς εἰπεῖν τῆς ἀναπνοῆς <sup>15</sup>  
 συνηθέστερον. διεσπασμένως μὲν γὰρ τούτων ἕκαστόν  
 ἐστὶν εὑρεῖν, συνημμένως δὲ ἐν τῇ συντάξει ταύτῃ οὐδαμοῦ  
 δεικνύειν ἔξουσιν. ὥστε εἰ μὲν ἀκριβολογοῦνται περὶ τὰ  
 ἔγγραφα, δεῖξάτωσαν πόθεν λέγουσιν, εἰ δὲ συγχωροῦσι τῇ  
<sup>10</sup> συνηθείᾳ, μηδὲ ἡμᾶς ἐξειργέτωσαν. 20

59. Ἡμεῖς γὰρ ἀμφοτέρας ἐν τῇ τῶν πιστῶν χρήσει  
<sup>11</sup> καταλαμβάνοντες τὰς <sup>12</sup> ῥήσεις, <sup>13</sup> ἀμφοτέrais κεχρήμεθα,  
 τὴν μὲν δόξαν τῷ Πνεύματι ὁμοίως <sup>14</sup> ἅψ' ἐκατέρας πληροῦσθαι  
 πεπιστευκότες, τοὺς δὲ κακουργοῦντας τὴν ἀλήθειαν ἐπιστο-

<sup>1</sup> τῆς v <sup>2</sup> om ὥς τὸ V. <sup>3</sup> σὺν ὀλοκαυτώμασι o V. <sup>4</sup> om.  
 ἀντὶ . ἡμῶν v om. ἡμῶν o V. <sup>5</sup> om. ὥς μ V v. <sup>6</sup> εὔρομεν μ  
 invenimus S <sup>7</sup> om ἡ μ v. <sup>8</sup> om υἱοῦ v. per Unicum qui a Te  
 est S. <sup>9</sup> νυνὶ μ. <sup>10</sup> ἀληθείᾳ v. <sup>11</sup> καταλαμβάνοντες o V.  
<sup>12</sup> χρήσεις v. <sup>13</sup> ἀμφοτέρας μ. <sup>14</sup> ἅψ' μ v.

58 13 οὐδαμοῦ. μόνον Θεῷ διὰ Ἰησοῦ Χριστοῦ is found in Rom xvi  
 27 and Jude 25, but nothing more.

16 διεσπασμένως. The phrases are found separately in Scripture,  
 and also combined in one passage, Eph. ii. 18 δι' αὐτοῦ . . ἐν ἐνὶ  
 Πνεύματι, but there is no doxology in Scripture containing ἐν τῷ  
 Πνεύματι.

μίξεσθαι μᾶλλον διὰ τῆς προκειμένης λέξεως, <sup>1</sup> ἥτις τὴν δύναμιν τῶν Γραφῶν παραπλησίαν ἔχουσα οὐκέτι ἐστὶν ὁμοίως τοῖς ἐναντίοις εὐεπιχείρητος (ἔστι δὲ αὕτη ἡ ἀντιλεγόμενη νῦν παρὰ τούτων), ἀντὶ τοῦ ‘καὶ’ συνδέσμου  
 5 παρειλημμένη. ἴσον γάρ ἐστιν εἰπεῖν· ‘Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος,’ καὶ ‘Παῦλος σὺν Τιμοθέῳ καὶ Σιλουανῷ,’ ἡ γὰρ συμπλοκὴ τῶν ὀνομάτων δι’ ἐκατέρας ὁμοίως τῆς ἐκφωνήσεως σώζεται. εἰ τοίνυν τοῦ Κυρίου εἰπόντος ‘Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα’ αὐτὸς εἶπομι ‘Πατέρα  
 10 καὶ Υἱὸν σὺν τῷ ἁγίῳ Πνεύματι,’ <sup>2</sup> ἄλλο τι εἰρηκῶς κατὰ τὴν δύναμιν ἔσομαι; τῆς δὲ διὰ τοῦ ‘καὶ’ συνδέσμου συμπλοκῆς τῶν ὀνομάτων πολλὰ τὰ μαρτύρια. ‘ἡ χάρις’ γάρ, φησί, <sup>2</sup> Cor. xiii. 13. ‘τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος.’ καὶ πάλιν· ‘παρακαλῶ  
 15 δὲ ὑμᾶς διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος.’ εἰ τοίνυν ἀντὶ τῆς ‘καὶ’ τῇ ‘σύν’ T. III. p. 50. ἐβελήσασαιμεν χρῆσασθαι, τί διάφορον πεποιηκότες ἐσόμεθα; ἐγὼ μὲν οὐχ ὀρώ, πλὴν εἰ μὴ <sup>3</sup> ψυχραῖς γραμματικαῖς τις τὸν μὲν <sup>4</sup> σύνδεσμον ὡς συμπλεκτικὸν καὶ πλείονα ποιοῦντα  
 20 τὴν ἔνωσιν <sup>5</sup> προτιμῶν, τὴν <sup>6</sup> δὲ πρόθεσιν ὡς οὐκ ἔχουσιν τὴν ἴσην δύναμιν ἀποπέμποιτο. ἀλλ’ εἰ <sup>7</sup> γε περὶ τούτων τὰς εὐθύνas ὑπέχομεν, <sup>8</sup> ἴσως οὐκ ἂν πολλοῦ λόγου πρὸς τὴν ἀπολογίαν ἐπεδεήθημεν. νῦν δὲ οὐ περὶ συλλαβῶν οὐδὲ περὶ τοιοῦδε ἢ <sup>9</sup> τοιοῦδε φωνῆς ἤχου ὁ λόγος αὐτοῖς, ἀλλὰ  
 25 περὶ πραγμάτων ἐν δυνάμει καὶ ἀληθείᾳ μεγίστην ἐχόντων διαφοράν. ὧν ἕνεκεν ἀπαρτηρήτου τῆς χρήσεως τῶν συλλαβῶν οὔσης οὔτοι τὰς μὲν ἐγγράφειν, τὰς δὲ <sup>10</sup> ἀποδιώκειν τῆς Ἐκκλησίας ἐπιχειροῦσιν. ἐγὼ δέ, εἰ καὶ ἐκ τῆς

<sup>1</sup> ὅτι R<sub>2</sub>. <sup>2</sup> ἄλλ’ ὅτι V. ἀλλότι v. ἀλλότι (sic) o. <sup>3</sup> ψυχραῖς γραμματικαῖς v. <sup>4</sup> add. καὶ o. <sup>5</sup> txi. V προτιμῶν (sic) o. προτιμήσοι μ v. προτιμῶν Ben. <sup>6</sup> add. σὺν o. <sup>7</sup> γὰρ v. <sup>8</sup> ὡς μ. om. ἴσως v. <sup>9</sup> add. περὶ V. <sup>10</sup> διώκειν μ v.

59. 1. διὰ τῆς προκειμένης λέξεως, ἥτις κ.τ.λ., i. e. σὺν, which has the same force as καὶ in the Scripture sc St. Matt. xxviii. 19.



πρώτης ἀκοῆς ἐναργὲς <sup>1</sup> ἔχει τὸ χρήσιμον, <sup>2</sup> ἀλλ' οὖν καὶ τὸν λόγον παρέξομαι, καθ' ὃν οὐκ ἀργῶς οἱ πατέρες ἡμῶν συμπαρέλαβον τὴν χρήσιν τῆς προθέσεως ταύτης. <sup>3</sup> πρὸς γὰρ <sup>4</sup> τῷ τὸ τοῦ Σαβελλίου κακὸν ἰσοσθενῶς τῇ 'καὶ' συλλαβῇ διελέγχειν καὶ παραπλησίως ἐκείνη τὸ τῶν 'Υποστάσεων' <sup>5</sup> ἴδιον παριστᾶν, <sup>6</sup> ὡς τὸ 'ἐγὼ καὶ ὁ Πατὴρ ἐλευσόμεθα,' καὶ <sup>7</sup> τὸ 'ἐγὼ καὶ ὁ Πατὴρ' Ἐν ἔσμεν,' ἐξαίρετον ἔχει τῆς αἰδίου κοινωνίας καὶ <sup>8</sup> ἀπαύστου συναφείας τὸ μαρτύριον. ὁ <sup>9</sup> γὰρ εἰπὼν 'σὺν τῷ Πατρὶ' τὸν Υἱὸν εἶναι ὁμοῦ τήν τε τῶν 'Υποστάσεων' ἰδιότητα καὶ τὸ ἀχώριστον τῆς κοινωνίας <sup>10</sup> ἔδειξεν. ὅπερ καὶ ἐπὶ τῶν ἀνθρωπίνων <sup>11</sup> ἐστὶν ἰδεῖν. ὁ μὲν <sup>12</sup> 'καὶ' σύνδεσμος τὸ κοινὸν τῆς ἐνεργείας παρίστησιν. ἡ δὲ 'σὺν' πρόθεσις τὴν κοινωνίαν πως <sup>13</sup> συνενδείκνυται. οἶον ἔπλευσαν εἰς Μακεδονίαν Παῦλος καὶ Τιμόθεος, ἀλλὰ καὶ <sup>14</sup> Τυχικὸς καὶ Ὀνήσιμος ἀπεστάλησαν <sup>15</sup> Κολοσσαεῦσιν. ἐκ <sup>16</sup> τούτων ὅτι μὲν ταῦτ' ἐνήργησαν μεμαθήκαμεν· ἐὰν δὲ ἀκούσωμεν ὅτι συνέπλευσαν καὶ συναπεστάλησαν, ὅτι καὶ μετ' ἀλλήλων τὴν πράξιν ἐπλήρωσαν προσεδιδάχθημεν. οὕτω τὸ <sup>17</sup> τοῦ Σαβελλίου κακὸν ὡς οὐδεμία τῶν ἄλλων φωνῶν <sup>18</sup> καταλύουσα προστίθῃσιν ἐκείνοις καὶ τοὺς κατὰ <sup>19</sup> διάμετρον ἀσεβοῦντας. λέγω <sup>20</sup> δὴ τούτους, οἱ χρονικοῖς διαστήμασι τοῦ μὲν Πατρὸς τὸν Υἱόν, τοῦ δὲ Υἱοῦ τὸ Πνεῦμα <sup>21</sup> τὸ ἅγιον διαιροῦσι.

Acts xvi 11,  
12, xix 22;  
xv 1  
Col iv. 7, 9

<sup>1</sup> ἔχεις V. <sup>2</sup> om. ἀλλ' οὖν μ ο ν 'quatuor MSS.' <sup>3</sup> πρὸς γὰρ τὸ τοῦ Σαβελλίου κακὸν ἀντιστάμενοι ἰσοσθενῶς τῇ καὶ συλλαβῇ τὴν σὺν καὶ παραπλησίως ἐκείνη τὸ τῶν ὑποθέσεων ἴδιον παριστᾶν δεῖξαν τὸ γὰρ 'Εγὼ καὶ ὁ Πατὴρ ἐλευσόμεθα καὶ . . V. <sup>4</sup> om. τῷ μ V. <sup>5</sup> om. ὡς τὸ μ ο ν. δεῖξαν (sic) τὸ γὰρ V. <sup>6</sup> om. τὸ μ ο V v. <sup>7</sup> ἀπαρ-σπάστου V. <sup>8</sup> οὖν V. <sup>9</sup> txt V 'hae voces (ἐστὶν ἰδεῖν) additae ex Reg sec' om μ ο ν. <sup>10</sup> add. γὰρ v. <sup>11</sup> ἐνδείκνυται μ v. συνενδείκνυται V. <sup>12</sup> κολασσαεῦσιν V v. <sup>13</sup> om. τοῦ V. <sup>14</sup> add. αὕτη V. <sup>15</sup> δὲ ο V v. <sup>16</sup> om τὸ ἅγιον V.

2 οὐκ ἀργῶς οἱ πατέρες ἡμῶν συμπαρέλαβον. St. Basil's statement of the reason of the use of μετὰ, σὺν in the Doxology is not confirmed by any earlier or contemporary writer, as far as the editor is aware, nor is it contradicted. Sabellius is not heard of later than A D. 217.



60. Πρὸς δὲ τὴν 'ἐν' συλλαβὴν ἐκείνο μάλιστα τὸ διάφορον ἔχει, ὅτι ἢ μὲν 'σὺν' τὴν πρὸς ἀλλήλους συνάφειαν τῶν κοινωνούντων παρίστησιν, οἷον τῶν συμπλεούντων ἢ <sup>1</sup> συνοικούντων ἢ ὁτιοῦν τῶν πάντων κοινῶς ἐκτελούντων, ἢ 5 δὲ 'ἐν' τὴν σχέσιν τὴν πρὸς τὸ ἐν ᾧ τυγχάνουσιν ἐνεργοῦντες δηλοῖ. 'ἐμπλέουσιν' γὰρ καὶ 'ἐνοικοῦσιν' ἀκούσαντες τὸ σκάφος καὶ τὴν οἰκίαν εὐθὺς ἐνόησαμεν. κατὰ μὲν οὖν τὴν κοινὴν χρῆσιν ἢ πρὸς ἀλλήλας αὐτῶν διαφορὰ τοιαύτη, καὶ <sup>2</sup> ἐπὶ πλείον ἂν εὐρεθείη παρὰ τῶν φιλοπόνων· οὐ γὰρ 10 ἔμοι σκολὴ τὰ περὶ <sup>3</sup> τῶν συλλαβῶν ἐξετάζειν. ἐπεὶ οὖν δέδεικται ἢ 'σὺν' εὐσημότατα ἀποδιδούσα τῆς συναφείας τὴν ἔννοιαν, γενέσθω ὑμῖν ἐνσπονδος, εἰ δοκεῖ, καὶ παύσασθε τοῦ χαλεποῦ πρὸς αὐτὴν καὶ ἀκηρύκτου πολέμου. ὅμως μέντοι οὕτως <sup>4</sup> εὐφήμου τῆς <sup>5</sup> φωνῆς ὑπαρχούσης, εἴ τῃ T. III p 51

15 φίλον ἐν δοξολογίαις τῇ 'καὶ' συλλαβῇ συνδεῖν τὰ ὀνόματα καὶ δοξάζειν, ὥς ἐν <sup>6</sup> εὐαγγελίοις ἐπὶ τοῦ βαπτίσματος μεμαθήκαμεν, 'Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα,' καὶ Matt xxviii. 19. οὕτω γινέσθω, οὐδεὶς <sup>7</sup> ἀντερεῖ. ἐπὶ τούτοις εἰ δοκεῖ κατα- θώμεθα. ἀλλὰ τὰς γλώσσας ἂν πρόοιεντο μᾶλλον ἢ τὴν 20 φωνὴν ταύτην δέξαιτο. τοῦτο μὲν οὖν ἐστίν, <sup>8</sup> ὃ τὸν ἀκήρυκτον ἡμῖν καὶ ἄσπονδον πόλεμον ἐπεγείρει. 'ἐν τῷ Πνεύματι,' φησί, 'τῷ ἁγίῳ τὴν <sup>9</sup> δοξολογίαν ἀποδοτέον' <sup>10</sup> τῷ Θεῷ, οὐχὶ δὲ <sup>11</sup> καὶ τῷ <sup>12</sup> Πνεύματι,' καὶ ἐκθυμότατα τῆς φωνῆς ταύτης ὥς ταπεινωτικῆς τοῦ Πνεύματος περιέχονται. 25 περὶ ἧς οὐκ ἄχρηστον καὶ διὰ μακροτέρων εἰπεῖν. ὦν ἀκούσαντες οὕτοι, <sup>13</sup> θανμάσαιμεν ἂν, εἰ μὴ ὥς προδότιν αὐτὴν καὶ πρὸς τὴν τοῦ Πνεύματος δόξαν αὐτομολοῦσαν <sup>14</sup> ἀπο- κηρύξωσιν.

<sup>1</sup> add τῶν ν <sup>2</sup> txt μ ν ἐτι πλέον εὐρεθείη ο V 'alius' <sup>3</sup> om τῶν μ ο ν <sup>4</sup> txt μ ο V v. εὐσήμου Ben. 'ex uno tantum cod' <sup>5</sup> add εἷν μ ν 'in duobus MSS' <sup>6</sup> εὐαγγελίῳ ν <sup>7</sup> ἀντερεῖ γε ἐπὶ V. <sup>8</sup> ὅτ' ἂν . ἐπεγείρειεν V. <sup>9</sup> δόξαν R<sub>1</sub> V <sup>10</sup> om. τῷ V. <sup>11</sup> om. καὶ V. <sup>12</sup> add ἁγίῳ ο <sup>13</sup> txt. R<sub>2</sub> μ V v. θανμάσαιμ' ἂν ο. <sup>14</sup> ἀποκηρύξουσιν V v.

Ὅτι ὁσαυχὼς λέγεται τὸ 'ἐν,' τοσαυταυχὼς <sup>1</sup> καὶ ἐπὶ τοῦ  
Πνεύματος λαμβάνεται.

### ΚΕΦΑΛΑΙΟΝ ΚΣ'.

61. Ἐμοὶ τοίνυν σκοπούμενφ δοκεῖ, ἀπλῆς καὶ συντόμου  
τῆς ἐκφωνήσεως οὔσης πολλὰ καὶ ποικίλα εἶναι τὰ δι' αὐτῆς 5  
σημαινόμενα. ὁσαυχὼς γὰρ λέγεται <sup>2</sup> τὸ 'ἐν,' τοσαυταυχὼς  
εὐρίσκομεν ταῖς περὶ τοῦ Πνεύματος ἐννοίαις <sup>3</sup> ὑπηρετούμενον.  
λέγεται μὲν οὖν τὸ εἶδος ἐν τῇ ὕλῃ εἶναι, καὶ ἡ δύναμις ἐν  
τῷ δεκτικῷ, καὶ ἡ ἕξις ἐν τῷ κατ' αὐτὴν διακειμένῳ, καὶ  
§ 22 πολλὰ τοιαῦτα. οὐκοῦν καθὸ μὲν τελειωτικὸν τὸ ἅγιον 10  
Cf § 5. Πνεῦμα τῶν λογικῶν, ἀπαρτίζον αὐτῶν τὴν ἀκρότητα, τὸν  
Rom viii 12. τοῦ εἶδους λόγον ἐπέχει. ὁ γὰρ μηκέτι κατὰ σάρκα ζῶν,  
Rom viii 14. ἀλλὰ Πνεύματι <sup>4</sup> Θεοῦ ἀγόμενος καὶ υἱὸς Θεοῦ χρηματίζων  
Rom viii 29. <sup>5</sup> καὶ σύμμορφος τῆς εἰκόνος τοῦ Υἱοῦ τοῦ Θεοῦ γενόμενος,  
πνευματικὸς ὀνομάζεται. καὶ ὥς ἡ δύναμις τοῦ ὁρᾶν ἐν τῷ <sup>15</sup>  
ὑγιαίνοντι ὀφθαλμῷ, οὕτως ἡ ἐνέργεια τοῦ Πνεύματος ἐν τῇ  
Cf § 23 κεκαθαρμένη ψυχῇ. διὸ καὶ Παῦλος εὐχεται Ἐφεσίοις  
Eph i 17, 18 'πεφωτισμένους ὀφθαλμοὺς αὐτῶν εἶναι ἐν τῷ Πνεύματι  
τῆς σοφίας.' καὶ ὥς ἡ τέχνη ἐν τῷ ἀναλαβόντι αὐτήν,

<sup>1</sup> om. καὶ ὁ (in tabula) V v.    <sup>2</sup> om. τὸ ἐν V.    <sup>3</sup> ὑπηρετού-  
μενα V.    <sup>4</sup> om θεοῦ μ v.    <sup>5</sup> om καὶ V.    <sup>6</sup> add τοὺς ο V v.

61 5 τῆς ἐκφωνήσεως, i. e. ἐν τῷ Πνεύματι.

8. τὸ εἶδος ἐν τῇ ὕλῃ εἶναι. 'Forma est ea differentia, qua genus (quod per se infinitum est) sive materia, fit certum aliquid et finitum: de Part. An. i. 3 ἐστι δ' ἡ διαφορὰ τὸ εἶδος ἐν τῇ ὕλῃ. Inde sequitur ut quaecunque substantia finita est composita sit ex forma atque materia' Ritter and Preller, Hist Phil Gr. et Rom cap vii. (Aristoteles) § 323.

11. τὸν τοῦ εἶδους λόγον ἐπέχει. On the phrase λόγον ἐπέχει see § 5. The soul is form (εἶδος) in relation to the body, but is matter (ὕλη) in relation to the reason, which might be called εἶδος εἶδους. Here St Basil says that the Holy Spirit is to the reason of rational beings in the stead of form.

- οὕτως ἡ χάρις τοῦ Πνεύματος ἐν τῷ ὑποδεξαμένῳ, ἀεὶ μὲν συμπαροῦσα, <sup>1</sup> οὐχὶ δὲ καὶ ἐνεργοῦσα διηλεκῶς. ἐπεὶ καὶ ἡ τέχνη δυνάμει μὲν ἐν τῷ τεχνίτῃ ἐστίν, ἐνεργεία δὲ τότε, ὅταν <sup>2</sup> κατ' αὐτὴν ἐνεργῇ· οὕτω καὶ τὸ Πνεῦμα ἀεὶ μὲν συμπάρ-  
5 ἐστι τοῖς ἀξίοις, ἐνεργεῖ δὲ κατὰ τὴν χρεῖαν ἢ ἐν προφητείαις <sup>1 Cor vii 9, 18</sup>  
ἢ ἐν λόμοις ἢ ἐν ἄλλοις τοῖς δυνάμεων ἐνεργήμασιν. ἔτι ὡς ἐν σώμασιν <sup>3</sup> ὑγίεια ἢ θερμότης ἢ ὅλως αἱ ἐνκίνητοι δια-  
θέσεις, οὕτω καὶ ἐν ψυχῇ πολλὰκις ὑπάρχει τὸ Πνεῦμα, τοῖς  
10 διὰ τὸ τῆς γνώμης ἀνίδρυτον εὐκόλως ἦν ἐδέξαντο χάριν  
<sup>4</sup> ἀποθονόμενοις <sup>5</sup> μὴ παραμένον· οἷος ἦν ὁ Σαουλ καὶ οἱ <sup>1 Sam xxi 14</sup>  
ἐβδομήκοντα πρεσβύτεροι τῶν υἱῶν Ἰσραὴλ πλὴν τοῦ Ἑλδὰδ  
καὶ Μωδάδ (τούτοις γὰρ μόνοις ἐκ πάντων φαίνεται παρα-  
μεῖναι τὸ Πνεῦμα), καὶ ὅλως εἴ τις τούτοις τὴν προαίρεσιν  
παραπλήσιος. <sup>6</sup> καὶ ὡς <sup>7</sup> ὁ λόγος δὲ ἐν ψυχῇ ποτε μὲν ὡς τὸ  
15 ἐγκάρδιον νόημα, ποτὲ δὲ <sup>8</sup> ὡς ὁ προφερόμενος διὰ γλώσσης,  
οὕτω τὸ Πνεῦμα τὸ ἅγιον, νῦν μὲν ὅταν 'συμμαρτυρῇ τῷ  
πνεύματι' καὶ ὅταν 'κράζῃ ἐν ταῖς καρδίαις ἡμῶν' Ἀββὰ ὁ  
Πατήρ, νῦν δὲ ὅταν λαλῇ ὑπὲρ ἡμῶν, κατὰ τὸ εἰρημένον, ὅτι  
'οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς  
20 τὸ λαλοῦν ἐν ὑμῖν.' ἤδη δὲ καὶ ὡς ὅλον ἐν <sup>9</sup> μέρεσι νοεῖται  
τὸ Πνεῦμα κατὰ τὴν τῶν χαρισμάτων διανομήν. πάντες  
γὰρ 'ἐσμὲν ἀλλήλων μέλη, ἔχοντες δὲ χαρίσματα κατὰ τὴν  
χάριν τοῦ Θεοῦ τὴν δοθεῖσαν ἡμῖν διάφορα.' διὰ τοῦτο 'οὐ  
δύναται εἰπεῖν ὁ ὀφθαλμὸς τῇ χειρί· χρεῖαν σου οὐκ ἔχω,  
25 ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· χρεῖαν ὑμῶν οὐκ ἔχω,' ἀλλὰ  
πάντα μὲν ὁμοῦ συμπληροῖ τὸ σῶμα τοῦ Χριστοῦ ἐν τῇ  
ἐνότητι τοῦ Πνεύματος, ἀλλήλοις δὲ ἀναγκαῖαν τὴν ἐκ τῶν  
χαρισμάτων ἀντιδίδωσιν ὠφέλειαν. 'ὁ μὲν γὰρ Θεὸς ἔθετο  
τὰ μέλη ἐν τῷ σώματι, ἐν ἑκάστῳ αὐτῶν καθὼς ἡθέλησε,'  
30 'τὰ μέντοι μέλη τὸ αὐτὸ μεριμνῶσιν ὑπὲρ ἀλλήλων' κατὰ  
τὴν πνευματικὴν κοινωνίαν τῆς συμπαθείας αὐτοῖς ὑπαρ-

<sup>1</sup> add. τοῖς ἀξίοις (sic) v<sup>2</sup> καθ' αὐτὴν v.<sup>3</sup> ὑγεία ο v v.<sup>4</sup> ἀποθονόμενοις v.<sup>5</sup> txt v 'haec addidimus ex Reg. sec.' om μ ο v.<sup>6</sup> om. καὶ v.<sup>7</sup> om. ὁ μ v<sup>8</sup> om. ὡς v.<sup>9</sup> μέρει μ.

μέλει ο.

1 Cor xii 26 <sup>1</sup>χούσῃς, διόπερ <sup>2</sup>εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη, <sup>3</sup>εἴτε δοξάζεται <sup>4</sup>ἐν μέλος, συγχαίρει πάντα τὰ μέλη' καὶ ὡς μέρη δὲ ἐν ὕλῃ οἱ καθ' ἓνα ἔσμεν <sup>5</sup>ἐν τῷ Πνεύματι, ὅτι οἱ πάντες ἐν ἐνὶ σώματι εἰς ἐν Πνεῦμα ἐβαπτίσθημεν.

5

62. Ὁ δὲ παράδοξον μὲν εἰπεῖν, ἀληθὲς δὲ <sup>4</sup>οὐδενὸς ἔλαττον, ὅτι καὶ ὡς χώρα τῶν ἁγιαζομένων πολλάκις τὸ Πνεῦμα λέγεται, καὶ φανήσεται οὐδὲ οὗτος ὁ τρόπος κυτασμικρύνων τὸ Πνεῦμα, ἀλλὰ μᾶλλον δοξάζων. τὰ γάρ τοι σωματικά τῶν ὀνομάτων καὶ ἐπὶ τὰς πνευματικὰς ἐννοίας <sup>10</sup>ἐναργείας ἔνεκεν πολλάκις ὁ λόγος μετακομίζει. τετηρήκαμεν οὖν καὶ ἐπὶ τοῦ Θεοῦ τὸν ψαλμῶδὸν λέγοντα: <sup>15</sup>γενεὸς μοι εἰς Θεὸν ὑπερασπιστὴν καὶ εἰς τόπον ὄχυρόν τοῦ σῶσαι με, περὶ δὲ τοῦ Πνεύματος, 'ἰδοὺ τόπος,' <sup>6</sup>φησί 'παρ' <sup>7</sup>ἐμοί, καὶ στήθι ἐπὶ τῆς πέτρας,' τί ἄλλο λέγων τὸν <sup>15</sup>τόπον ἢ τὴν ἐν Πνεύματι θεωρίαν, ἐν ᾗ γενόμενος ἐδύνατο ἰδεῖν γνωστῶς ἐμφανιζόμενον αὐτῷ τὸν Θεὸν ὁ Μωϋσῆς; <sup>14</sup>Deut xii 13, οὗτός ἐστιν ὁ τόπος <sup>8</sup>ὁ τῆς ἀληθινῆς λατρείας Ἰδίου. 'πρόσ-εχε' γάρ, φησί, 'μὴ ἀνενέγκῃς <sup>9</sup>τὰ ὀλοκαυτώματά σου ἐν

P<sup>2</sup> lxxi [λλ.  
l.XX] 3.  
Ex lxxiii  
27

<sup>1</sup> om εἴτε δοξάζεται . . μέλη V. <sup>2</sup> om. ἐν ο. <sup>3</sup> om. ἐν ν.  
<sup>4</sup> οὐδὲν μ' duo codd. <sup>5</sup> om ἐναργείας ἔνεκεν μ <sup>6</sup> φησὶν ὄχυρὸς παρ' ν. <sup>7</sup> ἐμοῦ μ <sup>8</sup> om. ὁ μ <sup>9</sup> τὸ ὀλοκαύτωμα μ

62 O has the following marginal gloss on this section: φίλωνος τριχῶς ἐπινοεῖται τόπος ἅπαξ μὲν χώρα ὑπὲρ (ὑπὸ?) σώματος πεπληρωμένη· κατὰ δεύτερον δὲ τὸν τρόπον ὁ θεῖος λόγος ἐκπεπλήρωκεν ὅλον δι' ὅλων ἀσωμάτους δυνάμεις αὐτὸς ὁ Θεός· εἶδεν γάρ φησι τὸν τόπον οὗ εἰστέκει ὁ Θεὸς τοῦ Ἰσραὴλ ἐν ᾧ μόνῃ καὶ ἱεουργεῖν ἀφῆκε, ἄλλοθι καλύσας· εἴρηται γὰρ ἀναβαίνειν εἰς τὸν τόπον ὃν ἂν ἐκλέξηται Κύριος ὁ Θεός, κακεὶ θύειν τὰ ὀλοκαυτώματα· κατὰ δὲ τρίτον σημαίνοντο, αὐτὸς ὁ Θεὸς καλεῖται τόπος. τὸ περιέχειν μὲν τὰ ὅλα· περιέχεσθαι δὲ παρὰ μηδενὸς ἀπλῶς καὶ τὸ καταφυγὴν τῶν συμπτάντων αὐτὸν εἶναι· καὶ ἐπειδὴ περ αὐτός ἐστι χώρα ἑαυτοῦ κεχωρηκῶς ἑαυτὸν καὶ ἐμφορέμενος μόνῳ ἑαυτῷ. ἐγὼ μὲν οὖν οὐκ εἰμὶ τόπος, ἀλλ' ἐν τύπῳ καὶ ἕκαστον τῶν ὄντων ὁμοίως τὸ γὰρ περιεχόμενον διαφέρει τοῦ περιέχοντος· τὸ δὲ θεῖον ὑπ' οὐδενὸς περιεχόμενον ἀναγκαίως ἐστὶν αὐτὸ τόπος ἑαυτοῦ· μαρτυρεῖ δὲ μοι λόγιον τὸ χρησθὲν ἐπὶ Ἀβραάμ τὸδε καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν τὸν τόπον μακρόθεν· εἰς δὲ ἦλθεν τόπον, αὐτὸν εἶδεν μακρόθεν

παντὶ τόπῳ. ἀλλ' ἐν τῷ τόπῳ, ᾧ <sup>1</sup> ἂν ἐκλέξηται Κύριος ὁ  
 Θεός σου.' ποῖον οὖν ἐστὶν ὁλοκαύτωμα πνευματικόν;  
<sup>2</sup> ἡ θυσία τῆς αἰνέσεως. ἐν ποίῳ δὲ τόπῳ ταύτην <sup>3</sup> προσφέ- Ps. l [χλκ  
LXX] 14  
 ρομεν; ἐν τῷ Πνεύματι τῷ ἁγίῳ. ποῦ τοῦτο μεμαθήκαμεν;  
<sup>4</sup> παρ' αὐτοῦ τοῦ Κυρίου λέγοντος, ὅτι 'οἱ ἀληθινοὶ προσ- John iv 23  
 κυνηταὶ ἐν Πνεύματι καὶ Ἀληθείᾳ <sup>5</sup> προσκυνήσουσι <sup>6</sup> τῷ  
 Πατρί.' τοῦτον τὸν τόπον ἰδὼν ὁ Ἰακώβ ἔφη, ὅτι 'Κύριος Gen xxviii  
16  
 ἐν τῷ τόπῳ τούτῳ.' ὥστε τὸ Πνεῦμα τόπος ἀληθῶς τῶν  
 ἁγίων, καὶ ὁ ἅγιος τόπος οἰκεῖος τῷ Πνεύματι, ἐμπαρέχων  
<sup>10</sup> ἑαυτὸν <sup>7</sup> πρὸς ἐνοίκησιν τὴν μετὰ Θεοῦ καὶ ναὸς αὐτοῦ 1 Cor vi 19  
 χρηματίζων. ὥς γὰρ ἐν Χριστῷ λαλεῖ Παῦλος· 'κατενώ- 2 Cor ii 17.  
 πιον <sup>8</sup> γάρ, φησί, Θεοῦ ἐν Χριστῷ λαλοῦμεν,' καὶ Χριστὸς ἐν  
 Παύλῳ, ὡς αὐτὸς λέγει· <sup>9</sup> ἡ 'δοκιμὴν ζητεῖτε τοῦ ἐν <sup>10</sup> ἐμοί 2 Cor xiii 3  
 λαλοῦντος Χριστοῦ;' οὕτω καὶ ἐν Πνεύματι λαλεῖ μυστήρια, 1 Cor xii 3.  
xiv. 2  
<sup>15</sup> καὶ τὸ Πνεῦμα πάλιν λαλεῖ ἐν αὐτῷ. 1 Pet i 11  
Gal iv 6  
Acts xv 8  
Heb i 1

**63.** Ἐν μὲν οὖν τοῖς <sup>11</sup> γεννητοῖς οὕτω πολυμερῶς καὶ

<sup>1</sup> ἐὰν ο. <sup>2</sup> ἡ ν. <sup>3</sup> προσφέρομεν ἢ ἐν τῷ πνεύματι τῷ ἁγίῳ,  
 Ben <sup>4</sup> παρὰ τοῦ κυρίου μ ν. <sup>5</sup> προσκυνοῦσι V ν <sup>6</sup> τὸν πατέρα V.  
<sup>7</sup> εἰς ν <sup>8</sup> om. γάρ ν. <sup>9</sup> εἰ V. txt. μ ο ν 'MSS quinque'  
<sup>10</sup> ἡμῖν ν. <sup>11</sup> γεννητοῖς ο.

6 ἐν Πνεύματι καὶ Ἀληθείᾳ Here, and in § 64, St Basil explains these words as meaning ἐν τῷ Πνεύματι τῷ ἁγίῳ (ὡς ἐν φωτί, § 64) and ἑαυτὸν λέγων δηλαδὴ τὴν ἀλήθειαν (ὡς ἐν εἰκόνι τοῦ Θεοῦ καὶ Πατρός, § 64) Didymus, in his book on the Holy Spirit, says: 'in spiritu, quia corporalia et humilia transcenderunt: in veritate, quia typos, et umbras, et exemplaria relinquentes ad ipsius veritatis venerunt substantiam.' But St. Athanasius (Epist. 1. ad Serap. § 33), after quoting the words, says: δέδεικται τοίνυν ἐντεῦθεν, ὡς ἡ ἀλήθεια μὲν αὐτὸς ὁ Υἱὸς ἐστίν, . . . προσκυνοῦσι μὲν τῷ Πατρί, ἀλλ' ἐν Πνεύματι καὶ Ἀληθείᾳ, ὁμολογοῦντες Υἱὸν καὶ ἐν αὐτῷ τὸ Πνεῦμα· ἀχώριστον γὰρ τοῦ Υἱοῦ τὸ Πνεῦμα ὡς ἀχώριστος ὁ Υἱὸς τοῦ Πατρός.

8. ὥστε τὸ Πνεῦμα τόπος. Cf. (of the Son) St. Aug. in Joan. xxvii 6 'Manemus in illo cum sumus membra eius manet autem ipse in nobis cum sumus templum eius', and (of the Father) Heb. iii 6 οὗ οἰκός ἐσμεν ἡμεῖς

14. ἐν Πνεύματι λαλεῖ μυστήρια. There is no preposition in the text quoted (1 Cor. xiv. 2); but the phrase occurs in 1 Cor. xii 3.

63. 16. Ἐν μὲν οὖν τοῖς γεννητοῖς In ν, a later hand adds to this section the gloss ἐνταῦθα οὐ τὴν ἐνέργειαν τοῦ ἁγίου πνεύματος ἀλλ' αὐτὸ τὸ ἅγιον πνεῦμα ἐνοικεῖν τοῖς ἁγίοις διδάσκει ὁ μέγας οὗτος



I 111. p 53 πολυτρόπως ἐνεῖναι λέγεται τὸ Πνεῦμα, Πατρὶ δὲ καὶ Υἱῷ οὐχὶ ἐνεῖναι μᾶλλον, ἀλλὰ συνεῖναι εἰπεῖν εὐσεβέστερον. ἡ μὲν γὰρ παρ' αὐτοῦ χάρις <sup>1</sup> οἰκούντος ἐν τοῖς ἀξίοις καὶ ἐνεργούντος τὰ ἐαυτοῦ καλῶς ἐνυπάρχειν τοῖς δεκτικοῖς αὐτοῦ λέγεται, ἡ δὲ προαιώνιος ὕπαρξις καὶ ἄπανστος διαμονὴ μεθ' <sup>5</sup> Υἱοῦ καὶ Πατρὸς θεωρουμένη τὰς τῆς αἰδίου συναφείας προσηγορίας ἐπιζητεῖ. τὸ γὰρ κυρίως καὶ ἀληθῶς συνυπάρχειν ἐπὶ τῶν ἀχωρίστως ἀλλήλοις συνόντων λέγεται. τὴν γὰρ θερμότητα τῷ μὲν πυρακτωθέντι σιδήρῳ ἐνυπάρχειν φαμέν, αὐτῷ δὲ τῷ πυρὶ συνυπάρχειν, καὶ τὴν μὲν <sup>2</sup> ὑγίειαν <sup>10</sup> τῷ σώματι ἐνυπάρχειν, τὴν δὲ ζωὴν τῇ ψυχῇ συνυπάρχειν. ὥστε ὅπου μὲν οἰκεία καὶ συμφυῆς καὶ ἀχώριστος ἡ κοινωνία, σημαντικωτέρα φωνὴ ἢ <sup>3</sup>· σύν, τῆς ἀχωρίστου κοινωνίας τὴν διάνοιαν <sup>4</sup> ὑποβάλλουσα, ὅπου δὲ προσγίνεσθαι ἢ ἀπ' αὐτοῦ χάρις καὶ πάλιν ἀπογίνεσθαι πέφυκεν, οἰκείως καὶ ἀληθῶς <sup>15</sup> τὸ ἐνυπάρχειν λέγεται, κἂν τοῖς δεξαμένοις πολλάκις διὰ τὸ ἐδραῖον τῆς περὶ τὸ καλὸν διαθέσεως ἢ ἀπ' αὐτοῦ χάρις διαρκῆς παραμένῃ. ὥστε ὅταν μὲν τὴν <sup>5</sup> οἰκείαν ἀξίαν τοῦ Πνεύματος ἐννοῶμεν, 'μετὰ' Πατρὸς αὐτὸ καὶ Υἱοῦ θεωροῦμεν, ὅταν δὲ τὴν εἰς τοὺς μετόχους ἐνεργουμένην χάριν <sup>20</sup> ἐνθυμηθῶμεν, 'ἐν' ἡμῖν εἶναι τὸ Πνεῦμα λέγομεν. καὶ ἡ γε προσαγομένη δοξολογία παρ' ἡμῶν <sup>6</sup> ἐν τῷ Πνεύματι οὐχὶ τῆς ἐκείνου ἀξίας <sup>7</sup> ὁμολογίαν ἔχει, ἀλλὰ τῆς ἡμετέρας αὐτῶν ἀσθενείας ἐξομολόγησιν, δεικνύντων ὅτι οὔτε δοξάσαι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν, ἀλλ' ἡ ἱκανότης ἡμῶν 'ἐν τῷ <sup>25</sup> Πνεύματι τῷ ἁγίῳ,' ἐν ᾧ δυναμωθέντες <sup>8</sup> τὴν ὑπὲρ ὧν <sup>9</sup> εὐεργετήθημεν τῷ Θεῷ ἡμῶν <sup>10</sup> εὐχαριστίαν ἀποπληροῦμεν, κατὰ τὸ μέτρον τῆς ἀπὸ κακίας καθαρότητος ἕτερος ἐτέρου πλέον ἢ ἔλαττον τῆς ἐκ τοῦ Πνεύματος βοηθείας μεταλαμβάνοντες, Heb viii 15. εἰς τὸ προσφέρειν τὰς θυσίας τῆς αἰνέσεως τῷ Θεῷ. καθ' <sup>30</sup>

§ 16 (διὰ τοῦ Υἱοῦ)

<sup>1</sup> ἐνοικούντος V

<sup>2</sup> ὑγίειαν V v.

<sup>3</sup> txt. V 'ex Reg sec.

addita. om. σύν μ ο v.

<sup>4</sup> ὑπερβάλλουσα μ v (scd ὑπο s l. m

prima). <sup>5</sup> om. οἰκείαν μ v.

<sup>6</sup> om. ἐν V.

<sup>7</sup> δο-

ξολογίαν v

<sup>8</sup> om. τὴν μ v.

<sup>9</sup> εὐεργετήθημεν v.

<sup>10</sup> add.

τὴν v.



ἓνα <sup>1</sup> μὲν οὖν τρόπον οὕτως εὐσεβῶς 'ἐν Πνεύματι' <sup>2</sup> τὴν  
εὐχαριστίαν ἀποπληροῦμεν. καίτοι καὶ τοῦτο οὐκ ἄβαρὲς  
<sup>3</sup> αὐτόν τινα ἑαυτῷ μαρτυρεῖν, ὅτι Πνεῦμα Θεοῦ ἐν ἐμοί, καὶ  
διὰ τῆς <sup>4</sup> ἀπ' αὐτοῦ χάριτος σοφισθεὶς ἀναφέρω τὴν δόξαν.

5 Παῦλφ γὰρ πρέπουσα ἡ φωνή· 'δοκῶ γὰρ καὶ γὰρ Πνεῦμα <sup>1</sup> Cor. vii 40  
Θεοῦ ἔχειν,' καὶ πάλιν· 'τὴν καλὴν παρακαταθήκην φύλα- <sup>in § 10 παρα-  
ξου διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν,' καὶ <sup>θήκην.</sup>  
περὶ τοῦ Δανιήλ, ὅτι 'Πνεῦμα Θεοῦ ἁγίου ἐν αὐτῷ,' καὶ εἴ <sup>2</sup> Tim i 14  
tis ἐκείνοις τὴν ἀρετὴν παραπλήσιος. Dan. v 17</sup>

10 **64.** Δεύτερος δὲ νοῦς οὐδὲ αὐτὸς ἀπόβλητος, ὅτι ὥσπερ  
ἐν τῷ Υἱῷ ὁρᾶται ὁ Πατήρ, οὕτως ὁ <sup>5</sup> Υἱὸς ἐν τῷ Πνεύματι.  
ἡ τοίνυν ἐν τῷ Πνεύματι προσκύνησις <sup>6</sup> τὴν ὡς ἐν φωτὶ  
<sup>7</sup> γνωσμένην τῆς διανοίας ἡμῶν ἐνέργειαν ὑποβάλλει, ὡς ἐκ  
τῶν πρὸς τὴν Σαμαρείτιν εἰρημένων ἀν' μάθοις. ἐν τόπῳ  
15 γὰρ εἶναι τὴν προσκύνησιν ἐκ τῆς ἐγχαρίου συνηθείας ἡπα-  
τημένην ὁ Κύριος ἡμῶν μεταδιδάσκων ἐν Πνεύματι καὶ Ἀλη- John iv 24  
θείᾳ χρῆναι <sup>8</sup> προσκυνεῖν ἔφησεν, ἑαυτὸν λέγων δηλαδὴ τὴν  
Ἀληθειαν. ὥσπερ οὖν ἐν τῷ Υἱῷ προσκύνησιν λέγομεν τὴν  
<sup>9</sup> ὡς ἐν Εἰκόνι τοῦ Θεοῦ καὶ Πατρός, οὕτω καὶ ἐν τῷ Πνεύ-  
20 ματι ὡς ἐν <sup>10</sup> ἑαυτῷ δεικνύντι τὴν τοῦ Κυρίου Θεότητα. <sup>11</sup> διὸ  
καὶ ἐν τῇ προσκυνήσει <sup>12</sup> ἀχώριστον <sup>13</sup> ἀπὸ Πατρὸς καὶ Υἱοῦ τὸ  
Πνεῦμα τὸ ἅγιον. ἔξω μὲν γὰρ ὑπάρχων αὐτοῦ οὐδὲ προσ-  
κυνήσεις τὸ παράπαν, ἐν αὐτῷ δὲ γενόμενος οὐδενὶ τρόπῳ <sup>1</sup> III p 54  
<sup>14</sup> ἀποχωρίσεις ἀπὸ Θεοῦ, οὐ μᾶλλον γε ἢ τῶν ὁρατῶν ἀποστή-  
25 σεις τὸ φῶς. ἀδύνατον γὰρ ἰδεῖν τὴν Εἰκόνα τοῦ Θεοῦ τοῦ Cf § 47  
ἀοράτου μὴ ἐν <sup>15</sup> τῷ φωτισμῷ τοῦ Πνεύματος, καὶ τὸν ἐνατενί- P. xxxvi  
ζοντα τῇ Εἰκόνι ἀμήχανον τῆς Εἰκόνης ἀποχωρίσαι τὸ φῶς. τὸ <sup>9</sup> [xxxv LXX  
γὰρ τοῦ ὁρᾶν αἴτιον <sup>16</sup> ἐξ ἀνάγκης συγκαθορᾶται τοῖς ὁρατοῖς.  
ὥστε οἰκειῶς καὶ ἀκολούθως διὰ μὲν τοῦ φωτισμοῦ τοῦ  
30 Πνεύματος τὸ Ἀπαύγασμα τῆς δόξης τοῦ Θεοῦ καθορῶμεν, Heb. i 2.

<sup>1</sup> om. μὲν v.      <sup>2</sup> om. τὴν V.      <sup>3</sup> τὸ V.      <sup>4</sup> om. ἀπ' V v.  
<sup>5</sup> txt. o V Ben Filhus S. χῆ μ v.      <sup>6</sup> add. eis V.      <sup>7</sup> γενομένην V.  
<sup>8</sup> προσκυνῆσαι μ v.      <sup>9</sup> om. ὡς v.      <sup>10</sup> αὐτῷ v.      <sup>11</sup> om. διὰ V.  
<sup>12</sup> add. δὲ V.      <sup>13</sup> om. ἀπὸ o.      <sup>14</sup> διαχωρίσεις μ o V v.      <sup>15</sup> om.  
τῷ v.      <sup>16</sup> add. καὶ V.

Liturg. Con-  
stant St.  
Basilii Ana-  
phora Pref

διὰ δὲ τοῦ Χαρακτῆρος ἐπὶ <sup>1</sup> τὸν οὗ ἐστιν ὁ Χαρακτήρ καὶ <sup>2</sup> ἡ  
ἰσότητος Σφραγὶς ἀναγόμεθα.

Πόθεν ἡ 'σὺν' ἤρξατο συλλαβὴ καὶ ποίαν δύναμιν  
ἔχει ἐν ᾧ καὶ τὰ περὶ τῶν ἀγράφων τῆς ἐκκλησίας  
νομίμων.

5

### ΚΕΦΑΛΑΙΟΝ ΚΖ'.

65. 'Τίνος οὖν ἕνεκεν' <sup>3</sup> φασίν, 'ιδίως προσηκούσης τῷ  
Πνεύματι τῆς "ἐν" συλλαβῆς καὶ εἰς πᾶσαν ἡμῖν τὴν περὶ  
αὐτοῦ ἔννοιαν ἐξαρκούσης, τὴν <sup>4</sup> καινὴν ταύτην ὑμεῖς συλ-  
λαβὴν ἐπισηγάγετε, "σὺν τῷ Πνεύματι" λέγοντες καὶ οὐκ <sup>10</sup>  
"ἐν τῷ Πνεύματι τῷ ἁγίῳ," οὔτε ἄλλως ἀναγκαῖα οὔτε νενο-  
μισμένα ταῖς Ἐκκλησίαις φθεγγόμενοι;' ὥς μὲν οὖν οὐχὶ  
ἀποκληρωτικῶς τῷ ἁγίῳ Πνεύματι ἡ 'ἐν' συλλαβὴ διενή-  
νοχεν, ἀλλὰ κοινῇ <sup>5</sup> Πατρός ἐστι καὶ Υἱοῦ, ἐν τοῖς κατόπιν  
εἴρηται· οἶμαι δὲ καὶ ἐκεῖνο ἀρκούντως εἰρησθαι, ὅτι οὐ μόνον <sup>15</sup>  
οὐκ ἀφαιρεῖται τι τῆς ἀξίας τοῦ Πνεύματος, ἀλλὰ καὶ πρὸς  
τὸ μέγιστον ὕψος τῶν μὴ πάντῃ <sup>6</sup> ἐνδιαστρόφων τοὺς λογισ-  
μοὺς ἐπανάγει. λειπόμενον δὲ ἐστὶ περὶ τῆς 'σὺν' <sup>7</sup> ὀπόθεν  
ἤρξατο καὶ τίνα δύναμιν ἔχει καὶ ὅπως σύμφωνός ἐστι τῇ  
Γραφῇ διηγῆσασθαι.

20

<sup>1</sup> τῶν ὧν ἐστὶ χαρακτήρ V. <sup>2</sup> om. ἡ ο V. <sup>3</sup> φησὶν ο. <sup>4</sup> καινὴν V.  
<sup>5</sup> πνς v. <sup>6</sup> ἀδιαστρόφων v. <sup>7</sup> πόθεν ο V.

64 1. ἡ ἰσότητος Σφραγὶς St. Athan. in Matt. xi. 22. § 5 (t. 1 p. 107 E) εἰκὼν γάρ ἐστι . σφραγὶς γάρ ἐστιν ἰσότητος ἐν ἑαυτῷ δεικνὺς τὸν Πατέρα, Λόγος (ὧν ἀληθινός, δύναμις, σοφία, ἁγιασμός. St. Irenaeus (iv 7) seems to call the Spirit 'Figuratio Sua'

65. 18. λειπόμενον δὲ ἐστὶ, κ.τ λ. The origin of the phrase σὺν τῷ Πνεύματι is shewn to be silent tradition, which is described and exemplified very fully in §§ 66, 67; its meaning and its conformity with Scripture is given in §§ 68-70 and the use of it, or of phrases equivalent to it, is traced through accredited Church teachers and writers from St. Clement of Rome to St. Basil's own time in §§ 71-74.

65. The doubt cast by Erasmus upon the genuineness of the latter half of the treatise may be noticed in connexion with this section: and the hastiness and vehemence of his followers present a curious parallel to a certain section of modern 'higher criticism' as applied to the Bible. In his Dedicatory Epistle, addressed to Bishop John, of Culm in Poland (1530-1538) Erasmus writes: 'Postquam dimidium operis absolveram citra taedium, visa est mihi phasis alium referre parentem, aliumque spirare genium interdum ad Tragicum Cothurnum intumescere oratio, rursus ad vulgarem sermonem subsidebat, interdum submane quiddam habere videbatur, vel ut ostentantis se didicisse quae Aristoteles in libro de Enuntiatione et Praedicamentis, Porphyrius in libello de quinque vocibus praedicabilibus tradiderunt. Adhaec subinde digrediebatur ab instituto, nec satis concinne redibat a digressionem. Postremo multa videbantur admisceri, quae non admodum facerent ad id quod agitur, quaedam etiam repetuntur oblivione, verius quam iudicio. Quum Basilius ubique sit sanus, simplex et candidus, sibi constans, atque etiam instans, nunquam ab eo quod agitur excurrens temere, nunquam divinis mysteriis admiscens philosophiam mundanam, nisi per adversarios coactus, idque contemptim' Erasmus however went on to say 'Sed hanc meam suspicionem nihil aliud haberi volo quam somnium, si tu dissenties' Whether the Bishop thought it a dream or not, Cocus, in his 'Censura quorundam scriptorum quae sub nominibus sanctorum et veterum auctorum citari solent,' quotes it with approval, but acknowledges that Bellarmine (*De Verbo Dei*, lib. iv. cap. 7) cares nothing for it, and that Coster (*Apol. 2 pro 2. parte Enchirid.*) 'impudently asserts' that it is not to the point. Cocus 'confirms' Erasmus' criticism by 'various arguments' (1) he calls the chapter on traditions a lengthy talk ('longam fabulam') and says it has nothing to do with the origin of the phrase 'ὅτι τῷ Πνεύματι.' (2) He impugns the statement on the effect of rejecting unwritten practices (§ 66 τὰ ἀγραφα τῶν ἐθνῶν . . . παραινεῖσθαι) as the assertion of a madman ('quis nisi delirans . . . diceret?'). (3) He misapplies the statement of the silent tradition of δόγματα to the mysteries of the Holy Trinity, the Incarnation, the Passion, the Forgiveness of sins and the Promise of eternal life, and then calls the writer a trifler ('nugator'). (4) He asserts that the statements on the reverence due to tradition directly contradict St. Basil's sermon 'de Fide' as to rejecting anything contained in Scripture ('respuere aliquid eorum quae scriptura habet') or bringing in anything that is not written ('vel aut inducere quicquam quod scriptum non est'). (5) He confuses the Meletius of Pontus, who died circ. A.D. 330, with Meletius of Antioch, who presided at the Council of Constantinople (A.D. 381), and accuses the writer of doing it. Oudin (*Comm. de Scriptis et Scriptis Eccl. 1. p. 560 ff.*) quotes these 'reasons' of Cocus, and adds a sixth, which is really drawn from the spurious homily on the Holy Spirit, and has most probably nothing to do with St. Basil.

Casaubon points out that Erasmus forgot the quotation of the treatise by St. John Damascene as the thirty chapters to Amphilochius;

and the later discovery of the Synac paraphrases of the whole book pushes back this argument to about 100 years from the date of St Basil's writing. The peculiar care taken by St. Basil for the writing out of the treatise, and for its safe arrival in Amphilochius' hands, and the value set upon it by the friends of both make the forgery of half the present book, and the substitution of it for the original within that period, almost incredible.

This section is used in Philaret's Longer Catechism of the Eastern Church, and the questions and answers that introduce it are given from Blackmore's translation in 'The Doctrine of the Russian Church'

#### ON HOLY TRADITION AND HOLY SCRIPTURE.

16. How is divine revelation spread among men and preserved in the true Church?

By two channels—holy tradition and holy Scripture.

17. What is meant by the name *holy tradition*?

By the name holy tradition is meant the doctrine of the faith, the law of God, the sacraments, and the ritual, as handed down by the true believers and worshippers of God by word and example from one to another, and from generation to generation.

18. Is there any sure repository of holy tradition?

All true believers united by the holy tradition of the faith, collectively and successively, by the will of God, compose the Church: and she is the sure repository of holy tradition, or as St. Paul expresses it, the Church of the living God, the pillar and ground of the truth (1 Tim iii 15). St Irenaeus writes thus: We ought not to seek among others the truth which we may have for asking from the Church; for in her, as in a rich treasure house, the Apostles have laid up in its fulness all that pertains to the truth, so that whosoever seeketh may receive from her the food of life. She is the door of life (Adv. Haeres lib iii. c. 4).

\* \* \* \* \*

21. Which is the more ancient, holy tradition or holy Scripture?

The most ancient and original instrument for spreading divine revelation is holy tradition. From Adam to Moses there were no sacred books. Our Lord Jesus Christ himself delivered His divine doctrine and ordinances to His Disciples by word and example, but not by writing. The same method was followed by the Apostles also at first, when they spread abroad the faith and established the Church of Christ. The necessity of tradition is further evident from this, that books can be available only to a small part of mankind, but tradition to all.

\* \* \* \* \*

23. Must we follow holy tradition, even when we possess holy Scripture?

We must follow that tradition, which agrees with the divine revelation and with holy Scripture, as is taught us by holy Scripture itself.

The Apostle Paul writes : Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle (2 Thess. ii. 15).

24 Why is tradition necessary even now ?

As a guide to the right understanding of holy Scripture, for the right ministration of the sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution. St Basil the great says of this as follows : Of the doctrines and injunctions kept by the Church, &c.

66. Τῶν ἐν τῇ Ἐκκλησίᾳ πεφυλαγμένων δογμάτων καὶ κηρυγμάτων τὰ μὲν ἐκ τῆς ἐγγράφου διδασκαλίας ἔχομεν, τὰ

66 1. δογμάτων . . κηρυγμάτων . . ἐν μυστηρίῳ It was noticed above that the *ὁμοούσιον*, which many now-a-days would call the Nicene dogma (τὰ τοῦ ὁμοουσίου δόγματα Soc E. H 11 10), because it was put forth in the Council of Nicaea, was for that reason called not δόγμα, but κήρυγμα by St. Basil, who would have said that it became the κήρυγμα (definition) of that Council, because it had always been the δόγμα of the Church ; so he calls the μοναρχία not κήρυγμα but δόγμα The distinction between the two meanings of δόγμα, (1) as in the mind, and (2) as expressed to those who have to obey that mind (decree), should be remembered (Luke 11 1 ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου : Acts xvi. 4 φυλάσσειν τὰ δόγματα). The two meanings are also found in the verb (δοκῶν) : St. Athanasius (De Syn. § 5) says περὶ μὲν τοῦ Πάσχα "Ἐδοξε τὰ ὑποτεταγμένα ' τότε γὰρ ἔδοξε πάντας πείθεσθαι περὶ δὲ τῆς πίστεως ἔγραψεν οὐκ "Ἐδοξεν' ἀλλ', 'Οὕτως πιστεύει ἡ καθολικὴ ἐκκλησία ' καὶ εὐθὺς ὡμολόγησαν πῶς πιστεύουσιν, ἵνα δείξωσιν ὅτι μὴ νεώτερον, ἀλλ' ἀποστολικόν ἐστιν αὐτῶν τὸ φρόνημα (=δόγμα in St. Basil's use). But Socrates in describing the Council of Alexandria (A D. 362) says : "Ἐνθα καὶ τὸ "Ἁγιον Πνεῦμα θεολογήσαντες τῇ ὁμοουσίῳ Τριάδι συναελαμβάνοντο· καὶ τὸν ἐνανθρωπήσαντα οὐ μόνον ἐνσαρκον, ἀλλὰ καὶ ἐμψυχώμενον ἀπεφώνησαντο ἢ καὶ πάσαι τοῖς ἐκκλησιαστικοῖς ἀνδράσιν ἐδόκει (as was also held by orthodox churchmen from old time). In Eph. ii. 15 ἐν δόγμασι καταργήσας, both St. Chrysostom and Theophylact interpret it of Gospel truths, and Theodoret does the same in Col. ii. 14 (Bishop Lightfoot on the passage says that the interpretation 'prevails universally among Greek Commentators both here and in Eph. ii. 15'). Eunomius in his Conf. Fid. § 3 calls our Lord, μεσίτης ἐν δόγμασι, μεσίτης ἐν νόμῳ. Ignatius (Magn 13) and Barnabas (§ 1) are quoted by Bishop Lightfoot as using δόγματα κυρίου with an approach to the ecclesiastical meaning, but the definite use of St. Basil is perhaps peculiar to him ; he applies it both to doctrines and to ritual usages which had the tacit sanction of the Church : assigning κήρυγμα to definitions of doctrine, and enjoined ritual. κήρυγμα is used in St. Basil's definite sense in the Definition of Faith of the Council of Chal-



δὲ ἐκ τῆς τῶν ἀποστόλων παραδόσεως διαδοθέντα ἡμῖν ἐν  
 μυστηρίῳ παρεδεξάμεθα· ἅπερ ἀμφότερα τὴν αὐτὴν ἰσχὺν  
 ἔχει πρὸς τὴν εὐσέβειαν. καὶ τοῦτοις οὐδεὶς ἀντερεῖ, <sup>1</sup> οὐκοῦν  
 ὅστις γε <sup>2</sup> κατὰ μικρὸν <sup>3</sup> γοῦν <sup>4</sup> θεσμῶν <sup>5</sup> τῆς Ἐκκλησίας  
 πεπειράται. εἰ γὰρ ἐπιχειρήσαιμεν τὰ ἄγραφα τῶν ἐθῶν ὥς <sup>5</sup>  
 μὴ μεγάλην ἔχοντα τὴν δύναμιν παραιτεῖσθαι, λάθοιμεν ἂν  
 εἰς αὐτὰ τὰ καίρια ζημιοῦντες τὸ εὐαγγέλιον, μᾶλλον δὲ εἰς  
 ὄνομα ψιλὸν περιστῶντες τὸ κήρυγμα. οἶον (ἵνα τοῦ πρώτου  
 καὶ κοινοτάτου <sup>6</sup> μνησθῶ) τῷ τύπῳ τοῦ σταυροῦ τοὺς εἰς τὸ  
 ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἡλικότας κατα- <sup>10</sup>

<sup>1</sup> οὐκοῦν ο V. v. <sup>2</sup> κἀν ο. <sup>3</sup> om. γοῦν μ v. <sup>4</sup> add. τῶν v.  
<sup>5</sup> txt. μ v S favet. om. τῆς ο V 'nonnulli codd.' <sup>6</sup> add. πρώτον  
 Ben. μνησθῶμεν 'unus cod.'

cedon : οὐ τῆς ἀληθείας ἀθετεῖν ἐπιχειροῦντες τὸ κήρυγμα (sc. the two forms of Creed just recited) διὰ τῶν οικείων αἰρέσεων τὰς κενοφανίας ἀπέτεκον, and further on, τὸ τοῦ κηρύγματος ἀνωθεν ἀσάλευτον ἐκδιδάσκουσα. The words γραφικαῖς μαρτυρίαις are used in the same letter as equivalent to κήρυγμα. Casaubon (Exerc. ad Baron. xvi 43) writes, 'Universam doctrinam Christianam veteres distinguebant in τὰ ἔκφορα, i e ea quae enuntiarī apud omnes poterant, et τὰ ἀπόρρητα, arcana non temere vulganda : de quibus neque in familiaribus colloquiis neque in catechesibus neque in concionibus verba temere faciebant coram paganis, catechumenis, aut quibuscvis aliis non initiatis. Basilius (*de Spiritu Sancto* cap. xxvii) doctrinae Christianae duas partes facit τὰ κηρύγματα praeconia et τὰ δόγματα : dogmata eo loco appellans quae alii vocant τὰ ἀπόρρητα arcana non evulganda τὰ δόγματα inquit siωπάται, τὰ δὲ κηρύγματα δημοσιεύεται, dogmata silentio premuntur, praeconia publicantur, atque ibi vir sanctus de silentio mysteriorum multa disputat. Qui propterea illam ejus libri partem habent suspectam et negant esse Basilii, quod Erasmo ante omnes, opinor, venit in mentem, falluntur planissime, nam in hac re consentiunt omnes ad unum veteris Ecclesiae doctores, Graeci pariter et Latini' In St. Ignatius, Ep to Eph. ch. xix, St. Mary's Virginity, and the Birth and the Death of our Lord are called μυστήρια κρανγῆς which Dr Lightfoot calls 'a stronger word than κηρύξεως.' It may be noted that heretical opinions are also called δόγματα (τῶν Ἀρειανῶν δογμάτων, Soc. E. H. iii. 10) as well as δόξα (τὰς λέξεις τῆς δόξης αὐτοῦ sc. Ἀρείου, Soc. E. H. i 9)

γ εἰς ὄνομα ψιλόν. The Syriac paraphrase is equivalent to 'as though our word were about a simple matter instead of a great one'

9. τοὺς εἰς τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἡλικότας. Syr. 'ut signo Crucis uteremur et nobis et omni qui initiatur (lit filius fit



σημαίνεσθαι τίς ὁ διὰ γράμματος διδάξας ; τὸ πρὸς ἀνατολάς τετράφθαι κατὰ τὴν <sup>1</sup> προσευχὴν ποῖον ἡμᾶς ἐδίδαξε γράμμα ; τὰ τῆς ἐπικλήσεως ῥήματα ἐπὶ τῇ ἀναδείξει τοῦ ἄρτου T. III p 55 τῆς εὐχαριστίας καὶ τοῦ ποτηρίου τῆς εὐλογίας τίς τῶν  
5 ἁγίων ἐγγράφως ἡμῖν καταλέλοιπεν ; οὐ γὰρ δὴ τοῦτοις ἀρκοῦμεθα, ὦν ὁ Ἀποστόλος ἡ τὸ εὐαγγέλιον ἐπεμνήσθη ; ἀλλὰ καὶ <sup>2</sup> προλέγομεν καὶ ἐπιλέγομεν ἕτερα ὡς μεγάλην

<sup>1</sup> εὐχὴν ν.

<sup>2</sup> προσλέγομεν μ.

nobis) imponeremus. The reference seems to be to the admission of Catechumens

3. ἐπὶ τῇ ἀναδείξει. Syr. 'qualia verba diceremus tempore offerendae oblationis quod est corpus vivum et super poculo confessionis (quasi δμολογίας pro εὐλογίας) quod est sanguis Unigeniti.'

In the liturgy of St. James, the Words of Institution are preceded by ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί, both in the matter of the Bread and the Wine, this may however be an interpolation from the Anaphora of St Basil (in the Liturgy of Constantinople) which contains them once, at the consecration of the Bread, and the Invocation ends with καὶ σὲ παρακαλοῦμεν, "Ἄγιε Ἀγίων, εὐδοκία τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ εὐλογῆσαι αὐτά, καὶ ἁγιάσαι καὶ ἀναδείξαι. This seems to be the origin of the term ἀνάδειξις. But Csaubon writes: 'dubitari mea quidem sententia non potest, quin ἀναδείξαι id sit quod Hier. Aug. et alii PP. Latini dicunt *conficere* corpus Christi, sive sacramentum corporis Christi.' He goes on to say that it is akin in this use to ἀναφαίνεσθαι, repente existere et conspiciendum se dare 'docent enim Patres ad Sacerdotes invocationem per Spiritus Sancti operationem, elementa sanctificari sic ut, quae prius erant tantum panis et vinum, jam incipiant dici et esse in mysterio corpus et sanguis Christi: propterea dicunt idem Christum apparere in Eucharistia et videri, nempe oculis fidei, διὰ τῶν ὀφθαλμῶν τῆς πίστεως (S. Chrys de Sacerd. iii).'

7. προλέγομεν καὶ ἐπιλέγομεν ἕτερα. Syr. 'Non enim tantummodo ea, quae apostolus docuit nos, et ea, quae evangelium nota fecit nobis, sunt nobis instructio ministerii mysterii huius nostri, sed etiam priora quae dicimus nota sunt nobis, et us posteriora disposita sunt nobis, et postrema in fine ordinata sunt nobis, tamquam ad sigillationem mysterii nostri, tamquam res, quae utilis est ad robur ministerii vitae nostrae, sine perscriptione, quam per traditionem accipimus.'

The words before the Consecration, to which St Basil refers, are probably the Benediction (2 Cor xiii. 14), the Sursum Corda, and the Hymn, ἅγιος, ἅγιος, ἅγιος, κ τ λ ; and the words after it, the Words of Oblation and the Invocation of the Holy Spirit.

ἔχοντα πρὸς τὸ μυστήριον τὴν ἰσχύν, ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες. εὐλογοῦμεν <sup>1</sup> δὲ <sup>2</sup> τό τε ὕδωρ τοῦ βαπτίσματος καὶ τὸ ἔλαιον τῆς χρίσεως καὶ προσέτι <sup>3</sup> αὐτὸν τὸν βαπτίζομενον. ἀπὸ ποίων ἐγγράφων; οὐκ ἀπὸ τῆς σιωπωμένης καὶ μυστικῆς παραδόσεως; <sup>4</sup> τί δέ; αὐτὴν τοῦ <sup>5</sup> ἐλαίου τὴν <sup>6</sup> χρίσιν τίς λόγος γεγραμμένος ἐδίδαξε; τὸ δὲ τρὶς βαπτίζεσθαι τὸν ἄνθρωπον πόθεν; ἄλλα <sup>7</sup> δὲ ὅσα περὶ τὸ βάπτισμα, ἀποτάσσεσθαι τῷ σατανᾷ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐκ ποίας ἐστὶ γράφης; οὐκ ἐκ τῆς ἀδημοσιεύτου ταύτης καὶ ἀπορρήτου διδασκαλίας, ἣν ἐν ἀπολυπραγμονήτῳ <sup>11</sup> καὶ <sup>12</sup> ἀπεριεργάστῳ σιγῇ οἱ πατέρες ἡμῶν ἐφύλαξαν, καλῶς ἐκεῖνο δεδιδαγμένοι τῶν μυστηρίων <sup>13</sup> τὸ σεμνὸν <sup>14</sup> σιωπῇ διασώζεσθαι; ἃ γὰρ οὐδὲ ἐποπτεύειν ἐξεστι τοῖς ἀμνήτοις, τούτων πῶς <sup>15</sup> ἂν ἦν εἰκὸς τὴν διδασκαλίαν <sup>16</sup> ἐκθριαμβεύειν <sup>17</sup> ἐν γράμμασιν; ἢ τίποτε βουλόμενος ὁ μέγας Μωϋσῆς οὐ <sup>18</sup> πᾶσι βάσιμα <sup>19</sup> εἶναι τὰ τοῦ ἱεροῦ πάντα πεποίηκεν, ἀλλ' ἐξω μὲν <sup>20</sup> ἁγίων περιβόλων ἔστησε τοὺς βεβήλους, τὰς δὲ πρώτας αὐλὰς τοῖς καθαρωτέροις ἀνεῖς τοὺς Λευίτας μόνους ἀξίους ἔκρινε τοῦ Θείου θεραπευτάς, σφάγια δὲ καὶ ὀλοκαυτώσεις καὶ τὴν λοιπὴν ἱερουργίαν τοῖς ἱερεῦσιν ἀποκλη- <sup>21</sup> ρώσας ἓνα <sup>22</sup> τῶν πάντων <sup>23</sup> ἔκκριτον εἰς τὰ ἄδυστα παραδέχεται, καὶ οὐδὲ τοῦτον διὰ παντός, ἀλλὰ κατὰ μίαν μόνην τοῦ ἐνιαυτοῦ ἡμέραν, καὶ ταύτης ὥραν τακτὴν εἰσιτητὸν αὐτῷ καταστήσας, ὥστε διὰ τὸ ἀπεξενωμένον καὶ ἄηθες θαμβούμενον ἐποπτεύειν τὰ ἅγια τῶν ἁγίων, εὖ εἰδὼς ὑπὸ <sup>24</sup> σοφίας <sup>25</sup> τῷ μὲν πεπατημένῳ καὶ αὐτόθεν ληπτῷ πρόχειρον οὔσαν

<sup>1</sup> om. δὲ V. <sup>2</sup> τὸ (om. τε) Pitra <sup>3</sup> add καὶ ο V. <sup>4</sup> τίς δὲ αὐτοῦ τοῦ . . . χρίσιν λόγος R<sub>2</sub> V. <sup>5</sup> χρῆσιν 'duo MSS.' <sup>6</sup> τε V 'unus cod.' καὶ Pitra. <sup>7</sup> ἀπεριεργῶ 'duo MSS.' <sup>8</sup> τὰ σεμνά vat. <sup>9</sup> add. ἐν V v. <sup>10</sup> om. ἂν μ ο V v <sup>11</sup> θριαμβεύειν Pitra. <sup>12</sup> om. ἐν V. <sup>13</sup> om. εἶναι V. <sup>14</sup> add. τῶν v <sup>15</sup> τὸν ο 'duo codd' <sup>16</sup> ἔγκριτον μ V 'alii.' <sup>17</sup> σοφίας (sic) ο

το ἐν ἀπολυπραγμονήτῳ καὶ ἀπεριεργάστῳ σιγῇ Syr. 'a doctrina secreta sine labore investigationis et sine inquisitione litium.'

τὴν καταφρόνησιν, τῷ δὲ ἀνακεχωρηκότι καὶ σπανίῳ φυσικῶς  
 πως παρεξυγμένον τὸ περισπούδαστον; κατὰ τὸν αὐτὸν  
<sup>1</sup> δὴ τρόπον καὶ οἱ τὰ περὶ <sup>2</sup> τῆς Ἐκκλησίας ἐξαρχῆς δια-  
 θεσμοθετήσαντες Ἀπόστολοι καὶ πατέρες ἐν τῷ κεκρυμμένῳ  
<sup>5</sup> καὶ ἀφθέγκτῳ τὸ σεμνὸν τοῖς μυστηρίοις ἐφύλασσον. οὐδὲ  
 γὰρ ὅλως μυστήριον τὸ εἰς τὴν δημώδη καὶ εἰκαίαν ἀκοὴν  
<sup>3</sup> ἔκφορον. οὗτος ὁ λόγος τῆς τῶν ἀγράφων παραδόσεως,  
 ὡς μὴ <sup>4</sup> καταμεληθεῖσαν τῶν δογμάτων τὴν γνώσιν εὐκατα-  
 φρόνητον τοῖς πολλοῖς γενέσθαι διὰ συνήθειαν. ἄλλο γὰρ  
<sup>10</sup> δόγμα, καὶ ἄλλο κήρυγμα, <sup>5</sup> τὸ μὲν <sup>6</sup> γὰρ <sup>7</sup> σιωπᾷται, τὰ δὲ  
 κηρύγματα δημοσιεύεται. σιωπῆς δὲ εἶδος καὶ <sup>8</sup> ἡ ἀσάφεια, T. 111 p. 56.  
 ἢ κέχρηται ἡ Γραφὴ δυσθεώρητον κατασκευάζουσα τῶν δογ-  
 μάτων τὸν νοῦν πρὸς τὸ τῶν ἐντυγχανόντων λυσιτελέσ.  
 τούτου χάριν πάντες μὲν ὀρώμεν κατ' ἀνατολὰς ἐπὶ τῶν  
<sup>15</sup> προσευχῶν, ὀλίγοι <sup>9</sup> δὲ ἴσμεν ὅτι τὴν ἀρχαίαν ἐπιζητοῦμεν Heb. xl. 14  
 πατρίδα, τὸν παράδεισον, ὃν ἐψύτευσεν ὁ Θεὸς <sup>10</sup> ἐν Ἑδὲμ Gen. 11. 8.  
 κατ' ἀνατολὰς. <sup>11</sup> ὀρθοὶ μὲν πληροῦμεν τὰς <sup>12</sup> εὐχὰς <sup>13</sup> ἐν τῇ  
<sup>14</sup> μῇ τοῦ σαββάτου, τὸν δὲ λόγον οὐ πάντες οἶδαμεν. οὐ  
 γὰρ μόνον ὡς συνασπᾶντες Χριστῷ καὶ τὰ ἄνω ζητεῖν Col. 111. 1.

<sup>1</sup> δὲ ο V. <sup>2</sup> txt. μ 'tres codd.' S (DXLVI). τὰς ο V v Ben. S  
 (DXLVIII). <sup>3</sup> ἐκφερόμενον V. <sup>4</sup> καταμεληθεῖσαν ο V v Pitra.  
<sup>5</sup> τὰ V 'quatuor.' Pitra. <sup>6</sup> om. γὰρ 'quatuor.' <sup>7</sup> add. δόγματα  
 Pitra. <sup>8</sup> om. ἡ v. <sup>9</sup> τοῦτο γινώσκωμεν (sic) val. <sup>10</sup> εἰς V.  
<sup>11</sup> add. καὶ μ ο V. <sup>12</sup> προσευχὰς V. <sup>13</sup> om. ἐν μ v. <sup>14</sup> κυριακῇ  
 εἰ καὶ μηδὲ τούτου τὸν λόγον πάντες val.

5. οὐδὲ γὰρ ὅλως, κ.τ.λ. Syr. 'mysterium enim non est res, quae patet  
 omni homini daturque auditioni aurium neque sic cito datur mysterium  
 in scripto statutorum, ne forte, cum fieret cursus per consuetudinem se-  
 curus, haberet patefactionis indignitatem et contemneretur in multis  
 rebus'

9. ἄλλο γὰρ δόγμα, κ.τ.λ. Syr. 'aliud enim est traditio mysteriorum,  
 aliud praedicatio imperatorum, mysteria vero filis mysteria traduntur,  
 et praedicatio aperta est, tolerans auditionem multorum. Mysterium  
 vero ubi editur e scripto, non sic simpliciter patefit sermo de eo, ut per  
 hunc instruaturs mens eorum qui occurrant ei cum studio, et ut intelli-  
 gant ea, quorum difficilis est intuitus per suasionem eorum.'

17. ὀρθοί. See Dr. Bright's note on Canon XX of the Council of  
 Nicaea.

ὀφείλουτες ἐν τῇ ἀναστασίμῳ ἡμέρᾳ τῆς δεδομένης ἡμῖν  
 χάριτος διὰ τῆς κατὰ τὴν προσευχὴν στάσεως ἑαυτοὺς  
 ὑπομνησκομεν, ἀλλ' ὅτι δοκεῖ πως τοῦ προσδοκωμένου  
 αἰῶνος εἶναι εἰκόν, διὸ καὶ ἀρχὴ οὖσα ἡμερῶν οὐχὶ πρώτη  
 Gen 13 παρὰ Μωυσέως, ἀλλὰ μία ὠνόμασται. 'ἐγένετο γὰρ 5  
 ἑσπέρα,' φησί, 'καὶ ἐγένετο πρωΐ, ἡμέρα μία,' ὡς τῆς αὐτῆς  
 ἀνακυκλουμένης πολλάκις. καὶ μία τοίνυν ἡ αὐτὴ καὶ ὀγδόη,  
 1 τὴν μίαν ὁντως ἐκείνην καὶ ἀληθινὴν ὀγδόην, ἥς καὶ ὁ  
 Ps vi 1: xii  
 [xi LXX]: ψαλμῳδὸς ἐν τισιν ἐπιγραφαῖς τῶν ψαλμῶν ἐπεμνήσθη, δι'  
 ἐαυτῆς ἐμφανίζουσα, τὴν μετὰ τὸν χρόνον τοῦτον κατὰστασιν, 1  
 τὴν ἄπανστον ἡμέραν, τὴν ἀνέσπερον, τὴν ἀδιάδοχον, τὸν  
 ἀληκτον ἐκείνου καὶ ἀγήρω 2 αἰῶνα. ἀναγκαίως οὖν τὰς ἐν  
 αὐτῇ προσευχὰς ἐστῶτας ἀποπληροῦν τοὺς ἐαυτῆς τροφίμους  
 ἡ Ἐκκλησία παιδεύει, ἵνα τῇ συνεχεῖ ὑπομνήσει τῆς 3 ἀτελευ-  
 τήτου ζωῆς τῶν πρὸς τὴν μετὰστασιν ἐκείνην ἐφοδίων μὴ 1  
 ἀμελῶμεν. καὶ πᾶσα δὲ ἡ Πεντηκοστὴ τῆς ἐν τῷ 4 αἰῶνι  
 προσδοκωμένης ἀναστάσεώς ἐστιν ὑπόμνημα. ἡ γὰρ μία  
 ἐκείνη καὶ πρώτη ἡμέρα ἐπτάκις ἐπταπλασιασθεῖσα τὰς  
 ἐπτὰ τῆς ἱερᾶς Πεντηκοστῆς ἐβδομάδας ἀποτελεῖ, ἐκ πρώτης  
 γὰρ ἀρχομένη εἰς τὴν αὐτὴν καταλήγει, δι' ὁμοίων τῶν ἐν τῷ 2  
 μέσῳ 5 ἐξελιττομένη πεντηκοντάκις. διὸ καὶ 6 αἰῶνα μι-  
 μεῖται τῇ ὁμοιότητι, ὥσπερ ἐν κυκλικῇ κινήσει ἀπὸ τῶν  
 αὐτῶν ἀρχομένη σημείων καὶ εἰς τὰ αὐτὰ καταλήγουσα. ἐν  
 ᾗ τὸ ὄρθιον σχῆμα τῆς προσευχῆς προτιμᾶν οἱ θεσμοὶ τῆς  
 Ἐκκλησίας ἡμᾶς ἐξεπαίδευσαν, ἐκ τῆς 7 ἑαργοῦς ὑπομνή- 2  
 σεως οἰοῦναι μετοικίζοντες ἡμῶν τὸν νοῦν ἀπὸ τῶν παρόν-  
 των ἐπὶ τὰ μέλλοντα. καὶ καθ' ἑκάστην δὲ γονυκλισίαν  
 καὶ διανάστασιν ἔργῳ δείκνυμεν, ὅτι καὶ διὰ τῆς ἀμαρτίας  
 11t iii 4.  
 Heb. xiii. 1. εἰς γῆν κατερρύνημεν, καὶ διὰ τῆς φιλανθρωπίας τοῦ κτίσαν-  
 τος ἡμᾶς εἰς οὐρανὸν ἀνεκλήθημεν. 3

1 τῆς μιᾶς ὄντως ἐκείνης καὶ ἀληθινῆς ὀγδόης καὶ ὁ ψαλμῳδὸς . . . δι' αὐ-  
 τῆς ἐμφανίζων V. 2 add. τὸν ο. Along the margin of this passage o has  
 3 ἀτελέστου μ V. ἀτελοῦς ο. 4 add. μέλλοντι ο. π  
 5 ἐξελιττομένη πεντάκις ο dormitans. 6 αἰῶνας R<sub>2</sub>. 7 ἐνε- ν  
 γοῦς v. ο

67. Ἐπιλείψει με ἡ ἡμέρα τὰ ἄγραφα τῆς Ἐκκλησίας μυστήρια διηγούμενον. ἐὼ τᾶλλα αὐτὴν δὲ τὴν ὁμολογίαν T. III p. 57 τῆς πίστεως <sup>1</sup> εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα ἐκ C<sup>i</sup> § 27 ποίων γραμμάτων ἔχομεν; εἰ μὲν γὰρ ἐκ τῆς τοῦ βαπτίσματος παραδόσεως κατὰ τὸ τῆς εὐσεβείας ἀκόλουθου ὡς βαπτιζόμεθα οὕτω καὶ πιστεύειν ὀφείλουτες ὁμοίαν <sup>2</sup> τῷ βαπτίσματι τὴν <sup>3</sup> ὁμολογίαν κατατιθέμεθα, συγχωρησάτωσαν καὶ ἡμῖν ἐκ τῆς αὐτῆς <sup>4</sup> ἀκολουθίας ὁμοίαν τῇ πίστει τὴν δόξαν ἀποδιδόναι· εἰ δὲ τὸν τρόπον τῆς δοξολογίας ὡς ἄγραφον παραιτοῦνται, δότωσαν ἡμῖν τῆς τε κατὰ τὴν πίστιν ὁμολογίας καὶ τῶν λοιπῶν ὧν ἀπηριθμησάμεθα <sup>5</sup> ἐγγράφους τὰς ἀποδείξεις. εἴτα τοσούτων ὄντων <sup>6</sup> ἀγράφων καὶ τοσαύτην ἔχόντων <sup>7</sup> τὴν ἰσχὺν εἰς τὸ τῆς εὐσεβείας μυστήριον, μίαν λέξιν <sup>8</sup> ἡμῖν ἐκ πατέρων εἰς ἡμᾶς ἐλθοῦσαν οὐ συγχωρήσουσιν, ἣν ἡμεῖς ἐκ τῆς ἀνεπιτηδεύτου συνηθείας ταῖς ἀδιαστρόφοις τῶν ἐκκλησιῶν ἐναπομείνασαν εὐρομεν, οὐ μικρὸν τὸν λόγον ἔχουσιν οὐδὲ βραχείαν συντέλειαν εἰς τὴν τοῦ μυστηρίου δύναμιν εἰσφερομένην;

68. Εἴρηται μὲν οὖν τίς ἡ δύναμις ἐκατέρας τῆς ἐκφωνήσεως, εἰρήσεται δὲ καὶ πάλιν ὅπη τε συμφωνοῦσιν ἀλλήλαις καὶ ὅπη διίστανται, οὐκ ἀπομαχόμεναι πρὸς ἐναντίωσιν, ἀλλ' ἴδιον ἐκατέρα τὸν νοῦν εἰσφερομένη πρὸς τὴν εὐσέβειαν. C<sup>i</sup> § 16 ἡ μὲν γὰρ 'ἐν' τὰ πρὸς ἡμᾶς παρίστησι μᾶλλον, ἡ δὲ 'σὺν' τὴν πρὸς Θεὸν κοινωνίαν τοῦ Πνεύματος ἐξαγγέλλει. <sup>5</sup> διόπερ ἀμφοτέροις κεκρήμεθα ταῖς φωναῖς, τῇ μὲν τὸ ἀξίωμα τοῦ Πνεύματος παριστῶντες, τῇ δὲ τὴν χάριν τὴν παρ' ἡμῖν

<sup>1</sup> add. πιστεύειν ο Pitra add. τὴν V. <sup>2</sup> add. ἐν ο. <sup>3</sup> ἀπολογία V. <sup>4</sup> add. ταύτης μ ν 'tres MSS.' <sup>5</sup> τὰς ἐγγράφους ἀποδείξεις μ. τὰς ἀποδείξεις ἐγγράφους v. <sup>6</sup> add. τῶν V. <sup>7</sup> om. τὴν ο V. <sup>8</sup> om. ἡμῖν V.

67. 9 ὡς ἄγραφον In the De Syn (esp § 36) St. Athanasius argues against the compilers of the Creed of Nikè and Ariminum as altered at Constantinople for the pretended objection to οὐσία as not contained in Scripture, that all the heap of heretical phrases (βηματίων συρφετόν) put forth by Arius are also condemned by it



Matt xxviii  
19

§ 59

T III p 58

1 Cor. vi 11

1 Cor v 4.

διαγγέλλουτες. οὕτω καὶ 'ἐν <sup>1</sup> τῷ Πνεύματι' τὴν δόξαν  
 προσάγομεν τῷ Θεῷ καὶ 'σὺν τῷ Πνεύματι,' οὐδὲν ἡμέτερον  
 λέγοντες, ἀλλ' ὥσπερ ἀπὸ κανόνος, τῆς τοῦ Κυρίου διδασ-  
 καλίας, ἐπὶ τὰ προσεχῇ καὶ ἀλλήλων ἐχόμενα καὶ ἀναγκαίαν  
 ἐν τοῖς μυστηρίοις τὴν συνάφειαν ἔχοντα τὴν φωνὴν μετα- 5  
 φέροντες. τὸ γὰρ ἐπὶ τοῦ βαπτίσματος συναριθμηθὲν ἀναγ-  
 καίως ᾤθημεν δεῖν καὶ ἐπὶ τῆς πίστεως συναρμόσαι, τὴν δὲ  
 ὁμολογίαν τῆς πίστεως οἶον ἀρχὴν τινα καὶ μητέρα <sup>2</sup> τῆς  
 δοξολογίας ἐποιησάμεθα. ἀλλὰ <sup>3</sup> τί χρὴ ποιεῖν; νῦν γὰρ  
 ἡμᾶς διδασκέτωσαν <sup>4</sup> μὴ βαπτίζειν ὡς παρελάβομεν, ἢ μὴ <sup>1</sup>  
 πιστεύειν ὡς ἐβαπτίσθημεν, ἢ μὴ <sup>5</sup> δοξάζειν ὡς πεπιστεύκα-  
 μεν. δεικνύτω γάρ τις ἢ ὡς οὐκ ἀναγκαῖα καὶ <sup>6</sup> ἄρρηκτος ἡ  
 πρὸς ἄλληλα τούτων ἀκολουθία, ἢ ὡς οὐχὶ ἡ ἐν τούτοις  
 καινοτομία τοῦ παντός ἐστι κατάλυσις. ἀλλ' οὐ παύονται  
 ἄνω καὶ κάτω <sup>7</sup> θρυλλοῦντες τὴν ἀμάρτυρον καὶ τὴν ἄγραφον <sup>1</sup>  
 καὶ ὅσα τοιαῦτα <sup>8</sup> τὴν 'σὺν τῷ Πνεύματι τῷ ἁγίῳ' δοξολογίαν.  
 εἴρηται μὲν οὖν ὅτι ταῦτόν ἐστι πρὸς διάνοιαν <sup>9</sup> εἰπεῖν 'δόξα  
 Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι.' καὶ 'δόξα Πατρὶ καὶ Υἱῷ  
 σὺν <sup>10</sup> τῷ ἁγίῳ Πνεύματι.' οὔτε οὖν τὴν 'καὶ' συλλαβὴν ἐξ  
 αὐτῆς τοῦ <sup>11</sup> Κυρίου <sup>12</sup> φωνῆς προελθοῦσαν ἀθετήσαι τινι ἢ <sup>2</sup>  
 διαγράφειν οἶόν τε, καὶ τὴν ἰσοδυναμοῦσαν αὐτῇ οὐδὲν τὸ  
 κωλύον <sup>13</sup> καταδεχθῆναι· ἦν ὅπως ἔχει πρὸς ἐκείνην διαφορὰς  
 τε καὶ ὁμοιότητος ἐν τοῖς κατόπιν <sup>14</sup> ἐδείξαμεν. βεβαιοῖ δὲ  
<sup>15</sup> ἡμῖν τὸν λόγον καὶ ὁ Ἀπόστολος ἀδιαφόρως ἐκατέρα  
 τῇ φωνῇ κεχρημένος, νῦν μὲν λέγων· 'ἐν τῷ ὀνόματι τοῦ <sup>2</sup>  
 Κυρίου Ἰησοῦ <sup>16</sup> Χριστοῦ καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν,'  
<sup>17</sup> πάλιν δέ· 'συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος  
 σὺν τῇ δυνάμει τοῦ Κυρίου Ἰησοῦ, <sup>18</sup> οὐδὲν διαφέρειν ἡγού-

<sup>1</sup> om. τῷ μ ν. ἐν τῷ V in ras. m. prima. <sup>2</sup> om. τῆς μ ν. <sup>3</sup> τριχῇ  
 (sic) τοίνυν ἡμᾶς διδασκέτωσαν V. <sup>4</sup> ἡ μ. ἢ μὴ ο V. S (DXLVI) μὴ.  
<sup>5</sup> διδάσκειν V. <sup>6</sup> txt ο V Ben. S (DXLVI). ἄρρηκτος μ ν. <sup>7</sup> θρυ-  
 λοῦντες ο V. <sup>8</sup> add. εἰδ V. <sup>9</sup> om. εἰπεῖν μ. <sup>10</sup> τῷ πνεύματι  
 τῷ ἁγίῳ ο V. <sup>11</sup> πνς V. <sup>12</sup> add. τῆς μ ν. <sup>13</sup> παρα-  
 δεχθῆναι K<sub>2</sub> V <sup>14</sup> ἐδιδάξαμεν R<sub>2</sub> ο (sed ἐδείξαμεν ο<sup>a</sup> in marg) V.  
 ἐλέξαμεν μ. <sup>15</sup> ἡμῶν V. <sup>16</sup> om. Χριστοῦ ο V ν. <sup>17</sup> καὶ  
 πάλιν ν. <sup>18</sup> add χυ μ ν.



μενος τῷ συνδέσμῳ ἢ τῇ προθέσει πρὸς τὴν τῶν ὀνομάτων  
 συμπλοκὴν ἀποχρήσασθαι.

“Οτι <sup>1</sup> ἀ περὶ <sup>2</sup> τῶν ἀνθρώπων λέγει ἡ Γραφή ὡς <sup>3</sup> συμ-  
 βασιλεύοντων Χριστῷ, <sup>4</sup> ταῦτα περὶ τοῦ Πνεύματος  
 5 οὐ συγχωροῦσιν οἱ ἀντιλέγοντες.

### ΚΕΦΑΛΑΙΟΝ ΚΗ’.

69. Ἰδῶμεν δὲ καὶ εἴ τινα ἀπολογίαν τοῖς πατράσιν  
 ἡμῶν τῆς χρήσεως ταύτης <sup>5</sup> ἐπινοήσομεν, οἱ γὰρ τὴν ἀρχὴν  
 παρασχόντες τῷ λόγῳ μᾶλλον ἡμῶν ὑπόκεινται τοῖς ἐγκλή-  
 10 μασι. Παῦλος τοίνυν Κολοσσαεῦσι γράφων· ‘καὶ ὑμᾶς,’ Col II 13  
 φησί, ‘νεκροὺς ὄντας τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ  
<sup>6</sup> συνεζωοποίησε τῷ Χριστῷ.’ ἄρα οὖν λαῷ μὲν ὅλῳ καὶ  
 Ἐκκλησίᾳ ἐχαρίσατο ὁ Θεὸς τὴν σὺν Χριστῷ ζωὴν, τῷ δὲ  
 ἀγίῳ Πνεύματι οὐχὶ σὺν Χριστῷ ἡ ζωή; εἰ δὲ <sup>7</sup> τοῦτο καὶ  
 15 διανοίᾳ <sup>8</sup> λαβεῖν ἀσεβές, πῶς οὐχ ὅσιον ὡς ἔχει φύσεως  
 οὕτω καὶ τὴν ὁμολογίαν συνημένως ἀποδιδόναι; εἰτα πῶς  
 οὐ τῆς ἐσχάτης ἀναληγῆς τοὺς μὲν ἀγίους ὁμολογεῖν σὺν  
 Χριστῷ εἶναι (εἴπερ δὴ Παῦλος ἐκδημήσας ἀπὸ τοῦ σώματος 2 Cor V 8  
 ἐνδημεῖ πρὸς τὸν Κύριον, καὶ ἀναλύσας σὺν Χριστῷ ἔστιν Phil I. 23  
 20 ἤδη), τῷ δὲ Πνεύματι τούτους μηδὲ τοῖς ἀνθρώποις ἐξίσουν  
 μετὰ Χριστοῦ εἶναι τόγε εἰς αὐτοὺς ἦκον μεταδιδόναι; καὶ  
 Παῦλος μὲν Θεοῦ συνεργὸν ἑαυτὸν ἐν τῇ οἰκονομίᾳ τοῦ εὐαγ- 1 Cor. III 9  
 γελίου καλεῖ, τὸ δὲ Πνεῦμα τὸ ἅγιον, δι’ οὗ ἐν πάσῃ κτίσει  
 τῇ ὑπὸ τὸν οὐρανὸν καρποφορεῖται τὸ εὐαγγέλιον, ἐὰν συνεργ- Col I 6, 23  
 25 γὸν εἴπωμεν, <sup>9</sup> καὶ ἀσεβείας γραφὴν καθ’ ἡμῶν <sup>10</sup> ἀπενέγ-  
 καιντο; καὶ ὡς ἔοικεν, <sup>11</sup> ἡ μὲν ζωὴ τῶν ἡλικιότων ἐπὶ  
 Κύριον κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ, καὶ ὅταν ὁ Col III. 3, 4

<sup>1</sup> om & V.

<sup>2</sup> om τῶν ο (et in tabula).

<sup>3</sup> συμβουλευόντων

(sic) ο.

<sup>4</sup> τοῦτο δὲ V.

<sup>5</sup> ἐπινοήσομεν V.

<sup>6</sup> συνεζωο-

ποίησεν (? ὑμᾶς) ἐν τῷ χριστῷ ο (the uncertain word is hidden in a dark

stain). <sup>7</sup> add καὶ ‘quatuor.’

<sup>8</sup> λαμβάνειν V.

<sup>9</sup> txt. μ ο V v.

κάνταῦθα Ben.

<sup>10</sup> ἀπενέγκοιντο μ ο V.

<sup>11</sup> ἡμῶν ἢ ζωὴ V.

Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ αὐτοὶ <sup>1</sup> σὺν αὐτῷ  
 Rom viii 2 φανερωθήσονται ἐν δόξῃ, αὐτὸ δὲ τὸ Πνεῦμα τῆς ζωῆς τὸ  
 ἐλευθερώσαν ἡμᾶς ἀπὸ τοῦ νόμου τῆς ἁμαρτίας οὐδαμῶς  
 ἐστὶ σὺν Χριστῷ οὔτε ἐν λανθανούσῃ καὶ κεκρυμμένῃ <sup>2</sup> σὺν  
 αὐτῷ ζωῇ οὔτε ἐν τῇ φανερώσει τῆς δόξης, ἣν ἡμεῖς ἐπὶ 5  
 Rom viii 17 τοῖς ἁγίοις ἐκφανήσεσθαι προσδοκῶμεν ; 'κληρονόμοι Θεοῦ  
 καὶ συκληρονόμοι Χριστοῦ' ἡμεῖς, τὸ δὲ Πνεῦμα ἀπόκληρον  
 καὶ ἁμοιρον τῆς κοινωνίας τοῦ Θεοῦ καὶ τοῦ Χριστοῦ αὐτοῦ ;  
 Rom viii 16 καὶ 'αὐτὸ μὲν τὸ Πνεῦμα συμαρτυρεῖ τῷ πνεύματι ἡμῶν  
 ὅτι ἐσμεν τέκνα Θεοῦ,' ἡμεῖς δὲ <sup>3</sup> τῷ Πνεύματι οὐδὲ ἦν παρὰ 10  
 τοῦ Κυρίου μεμαθήκαμεν τῆς πρὸς <sup>4</sup> Θεὸν κοινωνίας <sup>5</sup> τὴν  
 μαρτυρίαν κατατιθέμεθα ; τὸ δὲ κεφάλαιον τῆς ἀνοίας, ἡμεῖς  
 Gal v 5 μὲν διὰ τῆς εἰς Χριστὸν πίστεως τῆς ἐν Πνεύματι συνεγε-  
 Eph ii 6 ρθήσεσθαι αὐτῷ καὶ <sup>6</sup> συγκαθεδεῖσθαι ἐν τοῖς ἐπουρανίοις  
 Phil iii 21 ἐλπίζομεν. ὅταν <sup>7</sup> μετασχηματίσῃ τὸ σῶμα τῆς ταπεινώ- 15  
 i Cor xv 44 σεως ἡμῶν' ἀπὸ τοῦ ψυχικοῦ πρὸς τὸ πνευματικόν, τῷ δὲ  
 Πνεύματι οὐ συνεδρίας, οὐ δόξης, οὐκ ἄλλου τινὸς ὧν ἔχομεν  
 I III p 59 παρ' αὐτοῦ, <sup>8</sup> μεταδίδομεν, ἀλλ' ὧν ἑαυτοὺς ἀξιόους εἶναι κατὰ  
 τὴν ἀψευδῇ τοῦ ἐπαγγελαμένου δωρεὰν πεπιστεύκαμεν,  
 τούτων οὐδενὸς τῷ Πνεύματι τῷ ἁγίῳ ὡς <sup>9</sup> ὑπερβαίνοντος 20  
 αὐτοῦ τὴν ἀξίαν παραχωροῦμεν ; καὶ σοὶ μὲν κατὰ τὴν  
 ἀξίαν ἐστὶ 'πάντοτε εἶναι σὺν τῷ Κυρίῳ,' καὶ προσδοκᾶς  
 i Thess iv. 17 'ἀρπαγεῖς ἐν νεφέλαις εἰς <sup>10</sup> ἀπάντησιν εἰς ἀέρα πάντοτε  
 συνέσεσθαι <sup>11</sup> τῷ Κυρίῳ,' τὸ δὲ Πνεῦμα νῦν ἀντιλέγεις εἶναι  
 σὺν τῷ Χριστῷ, ὅς γε τὸν συναριθμοῦντα <sup>12</sup> αὐτὸ καὶ συν- 25  
 τάσσοντα <sup>13</sup> Πατρὶ καὶ Υἱῷ ἐξόριστον <sup>14</sup> τίθεσαι ὡς <sup>15</sup> ἀφόρητα  
 δυσσεβοῦντα ;

**70.** Αἰσχύνομαι ἐπαγαγεῖν τὰ λειπόμενα, ὅτι σὺ μὲν  
 Rom viii 17 συνδοξασθήσεσθαι <sup>16</sup> Χριστῷ προσδοκᾶς, 'εἴπερ <sup>17</sup> γὰρ συμ-

<sup>1</sup> om. σὺν αὐτῷ V      <sup>2</sup> ἐν V.      <sup>3</sup> om. τῷ πνεύματι μ ο V v  
<sup>4</sup> αὐτὸν κοινωνίας τοῦ πνεύματος μαρτυρίαν V.      <sup>5</sup> om. τὴν v.      <sup>6</sup> συγ-  
καθεσθῆναι μ v.      <sup>7</sup> μετασχηματισθῇ V.      <sup>8</sup> μεταδιδοῦμεν ο v.  
<sup>9</sup> ὑπερβαίνοντες V. ὑπερβαίνοντι v.      <sup>10</sup> ἀπάντησιν v.      <sup>11</sup> ο deficit  
post συνέσεσθαι.      <sup>12</sup> αὐτὸν V.      <sup>13</sup> add αὐτὸ μ.      <sup>14</sup> τίθεσθαι  
'in duobus.'      <sup>15</sup> ἀφόρητα V.      <sup>16</sup> add. τῷ μ.      <sup>17</sup> om. γὰρ μ v.

πάσχομεν ἵνα καὶ συνδοξασθῶμεν,<sup>3</sup> τὸ δὲ Πνεῦμα τῆς ἁγίω- Rom 1 4  
 σūνης οὐ συνδοξάζεις Χριστῷ ὡς οὐδὲ σοὶ τῶν ἴσων τυγχά-  
 νειν ἄξιον. καὶ σὺ μὲν ἐλπίζεις<sup>1</sup> <sup>2</sup> συμβασιλεύειν, τὸ δὲ <sup>2</sup> Tim 11 12  
 Πνεῦμα τῆς χάριτος ἐνυβρίζεις, τὴν δούλου <sup>3</sup> αὐτῷ καὶ Heb. x 29  
 5 ὑπηρέτου τάξιν ἀποκληρῶν. καὶ ταῦτα λέγω, οὐχ ἵνα  
<sup>4</sup> τοσοῦτον δείξω ὀφειλόμενον εἶναι εἰς δοξολογίαν τῷ  
 Πνεύματι, ἀλλ' ἵνα τὴν ἀγνωμοσύνην ἐλέγξω τῶν μηδὲ το-  
 σοῦτον διδόντων, ἀλλ' ὡς ἀσέβειαν φευγόντων τὴν τοῦ  
 Πνεύματος πρὸς Υἱὸν καὶ Πατέρα κοινωνίαν τῆς δόξης.  
 10 τίς δύναται ταῦτα ἀστενακτὶ παρελθεῖν; ἡ γὰρ οὐχὶ προ-  
 δήλως, ὥστε <sup>5</sup> καὶ παιδὶ γενέσθαι γνώριμον, τὴν ἀπειλη-  
 θείσαν τῆς πίστεως ἔκλειψιν <sup>6</sup> προοιμιάζονται τὰ παρόντα; Luke xviii 8.  
 ἀμφίβολα γέγονε τὰ ἀναντίρρητα. πιστεύομεν εἰς τὸ Πνεῦμα,  
 καὶ ταῖς ἡμετέραις <sup>7</sup> αὐτῶν ὁμολογίαις ζυγομαχοῦμεν. βαπ-  
 15 τίζόμεθα, καὶ πάλιν <sup>8</sup> μαχόμεθα. ὡς Ἀρχηγὸν τῆς ζωῆς  
<sup>9</sup> ἐπικαλούμεθα, καὶ ὡς ὁμοδούλου καταφρονοῦμεν. μετὰ  
 Πατρὸς καὶ Υἱοῦ παρελάβομεν, καὶ ὡς μέρος τῆς κτίσεως  
 ἀτιμάζομεν. οἱ δὲ 'τί προσεύχονται μὴ εἰδότες' ἐάν τι Rom viii 26  
 καὶ φθέγασθαι σεμνὸν περὶ τοῦ Πνεύματος προαχθῶσιν,  
 20 ὡς ἐφικνούμενοι τῆς ἀξίας κολάζουσι τοῦ λόγου <sup>10</sup> τὸ ὑπερ-  
 πίπτον τὴν συμμετρίαν οὓς ἐχρῆν οὐδύρεσθαι τὴν ἀσθένειαν,  
 ὅτι ὧν ἔργῳ πάσχομεν λόγοις ἀντιπληροῦν τὴν χάριν οὐκ  
 ἐξαρκοῦμεν. ὑπερέχει γὰρ πόντα νοῦν, καὶ λόγου φύσιν Phil iv 7  
 ἐλέγχει οὐδὲ πολλοστῷ μέρει τῆς ἀξίας παρισουμένην, κατὰ  
 25 τὸν λόγον τῆς ἐπιγραφομένης Σοφίας· 'ὑψώσατε γάρ,' φησί, Ecclesi xlii  
 'καθόσον ἂν δύνησθε, ὑπερέχει γὰρ <sup>11</sup> καὶ ἔτι, καὶ ὑψοῦντες Vnlg }  
<sup>12</sup> αὐτὸν πληθύνετε. μὴ κοπιᾶτε, οὐ γὰρ <sup>13</sup> μὴ ἐφίκησθε.' ἡ  
 πον φοβεραὶ <sup>14</sup> ὑμῖν αἱ ὑπὲρ τῶν τοιούτων λόγων εὐθυναὶ τοῖς  
 παρὰ τοῦ ἀψευδοῦς ἀκηκόοσι Θεοῦ ἀσυγχώρητον εἶναι τὴν Tit 1 2  
 30 εἰς τὸ Πνεῦμα τὸ ἅγιον βλασφημίαν. Matt. xii 31.

<sup>1</sup> add. Χριστῷ μ ν. <sup>2</sup> συμβασιλεύσειν R<sub>2</sub>. <sup>3</sup> αὐτὸ V. <sup>4</sup> το-  
 σοῦτον ν. <sup>5</sup> καὶ ν. <sup>6</sup> προοιμιάζεται R<sub>2</sub> V ν. <sup>7</sup> om. αὐτῶν ν.  
<sup>8</sup> om. μαχόμεθα V. <sup>9</sup> add. ἡμῶν μ V ν. <sup>10</sup> τῷ δοκεῖν ὑπερ-  
 πίπτον R<sub>2</sub>. τῷ δοκεῖν ὑπερπίπτοντι V. <sup>11</sup> om. καὶ V. <sup>12</sup> αὐτὸ μ.  
<sup>13</sup> om. μὴ ν. <sup>14</sup> ἡμῖν V.

Ἀπαρίθμησις τῶν ἐν τῇ Ἐκκλησίᾳ διαφανῶν ὅσοι ἐχρήσαντο ἐν τοῖς συγγράμμασιν ἑαυτῶν τῇ φωνῇ <sup>1</sup> 'σύν.'

## ΚΕΦΑΛΑΙΟΝ ΚΘ'.

71. Πρὸς γε μὴν τὸ ἀμάρτυρον καὶ ἄγραφον εἶναι τὴν  
<sup>1</sup> 111 p 60 σὺν τῷ <sup>2</sup> Πνεύματι ὁδολογίαν ἐκεῖνο λέγομεν, ὅτι εἰ μὲν <sup>5</sup>  
 μηδὲν <sup>3</sup> ἕτερον ἄγραφον, μηδὲ τοῦτο παραδεχθῆτω, εἰ δὲ  
 τὰ πλεῖστα τῶν <sup>4</sup> μυστικῶν ἀγράφως ἡμῖν ἐμπολιτεύεται,  
 μετὰ πολλῶν <sup>5</sup> τῶν ἑτέρων καὶ τοῦτο <sup>6</sup> καταδεξώμεθα. ἀπο-  
<sup>1</sup> Cor xi 2. στολικὸν δὲ οἶμαι καὶ τὸ ταῖς ἀγράφοις παραδόσεσι παρα-  
 μένειν. 'ἐπαυνῶ' γάρ, φησίν, 'ὑμᾶς, ὅτι <sup>7</sup> πάντα μου <sup>10</sup>  
 μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέ-  
<sup>2</sup> Thess ii 15 χετε.' καὶ <sup>8</sup> τὸ 'κρατεῖτε τὰς παραδόσεις, ἃς παρελάβετε  
 εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς.' ὣν μία ἐστὶ καὶ ἡ  
 παρούσα αὕτη, ἣν <sup>9</sup> οἱ ἐξ ἀρχῆς διαταξάμενοι παραδιδόντες  
 τοῖς ἐφεξῆς συμποιοῦσης αἰὲν τῷ χρόνῳ τῆς χρήσεως διὰ <sup>15</sup>  
 μακρᾶς τῆς συνηθείας ταῖς Ἐκκλησίαις ἐγκατερρίζωσαν.  
 ἄρ' οὖν εἰ ὥς ἐν δικαστηρίῳ τῆς διὰ τῶν ἐγγράφων <sup>10</sup> ἀπο-  
 δείξεως ἀποροῦντες μαρτύρων ὑμῖν πλήθος παραστησαί-  
 μεθα, οὐκ ἂν τῆς ἀφεισίσης <sup>11</sup> παρ' ὑμῶν ψήφου τύχοιμεν;  
<sup>Deut xix 15</sup> ἐγὼ μὲν οὕτως οἶμαι. 'ἐπὶ <sup>12</sup> στόματος γὰρ δύο καὶ τριῶν <sup>20</sup>  
 μαρτύρων σταθήσεται πᾶν ῥῆμα' εἰ δὲ καὶ τὸν πολλὸν χρόνον  
 πρὸς ἡμῶν ὄντα ἐναργῶς <sup>13</sup> ὑμῖν <sup>14</sup> ἐπεδείκνυμεν, οὐκ ἂν  
 ἐδόξαμεν ὑμῖν εἰκότα λέγειν μὴ εἶναι καθ' ἡμῶν τὴν δίκην  
 εἰσαγωγίμον ταύτην; δυσωπητικὰ γὰρ πως τὰ παλαιὰ τῶν

<sup>1</sup> add. τῇ μ ο v. add. τοῦ V. <sup>2</sup> πρὶ μ. <sup>3</sup> om. ἕτερον V.  
<sup>4</sup> μαρτυρίαν V. <sup>5</sup> om. τῶν μ V v. <sup>6</sup> καταδεξώμεθα μ v  
 'unus' Pitra. καταδεξόμεθα 'alii quatuor MSS.' παραδεξόμεθα R<sub>2</sub> ο V.  
<sup>7</sup> πάντοτέ μ v. <sup>8</sup> om. τὸ V. <sup>9</sup> om. οἱ μ v (supplet post  
 ἀρχῆς). <sup>10</sup> ἀποδείξεων V. <sup>11</sup> παρ' ὑμῖν vat. <sup>12</sup> ἐπὶ στό hic desinit V.  
<sup>13</sup> om. ὑμῖν μ v. <sup>14</sup> ἐπιδείκνυμεν 'MSS. tres'

71. 7 τῶν μυστικῶν. In § 67 he uses the words τὰ τῆς ἐκκλησίας μυστήρια.

δογμάτων, οἷον· ἐν πολὺ τινι τῇ ἀρχαιότητι τὸ αἰδέσιμον  
 ἔχοντα. ἀπαριθμήσομαι οὖν ὑμῖν τοὺς προστάτας τοῦ  
 λόγου (συμπαραμετρεῖται δὲ πάντως κατὰ τὸ σιωπώμενον  
 καὶ ὁ χρόνος)· οὐ γὰρ ἐξ ἡμῶν <sup>1</sup> ὥρμηται πρῶτον. <sup>2</sup> πόθεν;  
 5 χθισοὶ τινες <sup>3</sup> ὄντως ἡμεῖς, κατὰ τὸν <sup>4</sup> τοῦ Ἰωβ λόγον, πρὸς Job viii. 9.  
 γε τοσοῦτον χρόνον τὸν τῆς συνηθείας ταύτης ἡλικιώτην.  
 ἐγὼ μὲν οὖν αὐτός, εἰ χρή με τοῦμὸν ἴδιον εἰπεῖν, ὥσπερ  
 τινὰ κλῆρον πατρῶν τὴν φωνὴν ταύτην διαφυλάττω, παρα-  
 λαβὼν παρὰ ἀνδρὸς μακρὸν ἐν τῇ λειτουργίᾳ <sup>5</sup> τοῦ Θεοῦ  
 10 διαζήσαντος χρόνον, δι' οὗ καὶ ἐβαπτίσθην καὶ τῇ ὑπηρεσίᾳ  
 τῆς Ἐκκλησίας προσήχθην· ἀναζητῶν δὲ κατ' ἐμὰν τὸν  
 εἴ τις ἄρα τῶν παλαιῶν καὶ μακαρίων ἀνδρῶν ἐχρήσατο  
 ταύταις ταῖς νῦν ἀντιλεγόμεναῖς φωναῖς, πολλοὺς εὗρον καὶ  
 τῇ ἀρχαιότητι τὸ ἀξιόπιστον ἔχοντας καὶ τῇ τῆς γνώσεως  
 15 ἀκριβείᾳ οὐ κατὰ τοὺς νῦν ὄντας· ὧν οἱ μὲν τῇ προθέσει,  
 οἱ δὲ τῷ συνδέσμῳ κατὰ τὴν δοξολογίαν τὸν λόγον ἐνώ-  
 σαντες οὐδὲν διάφορον ὄραν ὥς γε πρὸς τὴν ὀρθὴν τῆς  
 εὐσεβείας ἔννοϊαν ἐνομίσθησαν.

72. Εἰρηναῖος ἐκεῖνος καὶ Κλήμης ὁ Ῥωμαῖος <sup>6</sup> καὶ

<sup>1</sup> ὥρμητο v <sup>2</sup> δὴ ἦθεν μ (dñ manu longe posteriore et novo atramento adjectum est originali scripturae erasae ab initio vocabuli).  
 πόθεν γάρ, ἐπεὶ χθισοὶ R<sub>2</sub>. <sup>3</sup> ὄντες v. <sup>4</sup> om τοῦ v. <sup>5</sup> hic iterum incipit o uno folio amisso. <sup>6</sup> om. καὶ Διονύσιος ὁ Ῥωμαῖος v.

9 παρὰ ἀνδρός. St Basil was baptized about A. D. 357, when twenty-seven years old, by Dianius, the Archbishop of Caesarea; and was by him ordained reader.

72 1. St. Basil's list of authorities is interesting as giving us some idea of the contents of his library, as well as of his notion of arguments from the writings of his predecessors. He begins with the distant west, Irenaeus (Gaul, cir. A. D. 202), Clement (Rome, A. D. 100), and Dionysius (Rome A. D. 269)· then, of Alexandria, Dionysius and Origen, who were both of them at the head of the Catechetical School, Origen having vacated it A. D. 231, and Dionysius having succeeded to it about A. D. 233. But Origen is mentioned by him between the two authorities from Palestine, the historian Eusebius (who died A. D. 238), and Africanus (A. D. 240). He then quotes the authority of ancient hymns, that of the hymn *ὡς ἱλαρόν*, whose origin is lost in antiquity, and the hymn of the martyr Atheno-



Διονύσιος <sup>1</sup> ὁ Ῥωμαῖος καὶ ὁ Ἀλεξανδρεὺς Διονύσιος, <sup>2</sup> ὁ καὶ παράδοξον ἀκοῦσαι, ἐν τῇ δευτέρᾳ πρὸς τὸν ὑμῶν μόνον ἑαυτοῦ ἐπιστολῇ περὶ ἐλέγχου καὶ ἀπολογίας <sup>3</sup> οὕτω τὸν λόγον <sup>4</sup> ἀνέπαυσε. <sup>5</sup> γράψω δὲ ὑμῖν αὐτὰ τοῦ ἀνδρὸς τὰ ῥήματα· 'τούτοις,' φησί, 'πᾶσιν ἀκολουθῶν καὶ ἡμεῖς καὶ δὴ παρὰ τῶν πρὸ ἡμῶν πρεσβυτέρων τύπον καὶ κανόνα παρειληφότες ὁμοφώνως αὐτοῖς προσευχαριστοῦντες καὶ δὴ καὶ νῦν ὑμῖν

<sup>1</sup> om. ὁ Ῥωμαῖος καὶ ὁ Ἀλεξανδρεὺς Διονύσιος μ. <sup>2</sup> οὗ ο. <sup>3</sup> add. γράφων R<sub>2</sub>. <sup>4</sup> κατέπαυσε μ ν. <sup>5</sup> txt. R<sub>2</sub> μ R<sub>1</sub>. γράφω ο ν.

genes (who died about A D 196). Then he reviews his authorities nearer home, Gregory of Neocaesarea (Pontus, A. D. 265), Meletius in the same country, a contemporary of Eusebius of Caesarea (who says of him *κατενόησαμεν*, during his seven years of refuge in Palestine), and Firmilian, a predecessor of St Basil in the see of Caesarea (A D 236).

It may be noted that Irenaeus traditionally represented the teaching of the Apostle St John (through Polycarp) and Clement that of St. Peter and St Paul· and that Dionysius of Alexandria, Africanus, Gregory, and Firmilianus were all of them pupils of Origen. Of these Dionysius of Alexandria, Origen, Eusebius, Africanus, and Gregory used the actual phrase *σὺν τῷ Πνεύματι*, and Clement and the ancient Hymn coupled the Spirit of the Father and the Son with the conjunction *καὶ* while Dionysius of Alexandria, Origen, and Irenaeus spoke of the Divine Trinity, the Divine Spirit, or the Divinity of the Holy Spirit. The evidence of Athenogenes, Meletius, and Firmilian is not given. He does not refer to Martyr Ignat. Antioch, which in chap. vii has the phrase, nor to Polycarp's dying words in Martyr Polyc. chap. xiv, which also contain it [*σὺν αὐτῷ* (sc *τῷ Ὑῖῳ*) καὶ Πνεύματι Ἀγίῳ], nor to the Apostolical Constitutions, where it occurs frequently both in the parts which are considered early documents, and in the apparently later additions.

1 Διονύσιος ὁ Ῥωμαῖος St Basil (in Ep 70) refers to Dionysius of Rome in affectionate terms· οἶδαμεν γάρ *μημέης ἀκολουθία*, παρὰ τῶν πατέρων ἡμῶν αἰτηθέντων, καὶ ἀπὸ γραμμάτων τῶν ἔτι καὶ νῦν πεφυλαγμένων παρ' ἡμῖν, διδασκόμενοι, Διονύσιον ἐκείνον, τὸν μακαριώτατον ἐπισκοπον, παρ' ὑμῖν ἐπί τε ὁρθότητι πίστεως, καὶ τῇ λοιπῇ ἀρετῇ διαπρέψαντα, ἐπισκεπτόμενοι διὰ γραμμάτων τὴν ἡμετέραν Ἐκκλησίαν τῶν Καισαρέων, καὶ παρακαλοῦντα τοὺς πατέρας ἡμῶν διὰ γραμμάτων, καὶ πέμπειν τοὺς ἀπολυτρονίους ἐκ τῆς αἰχμαλωσίας τὴν ἀδελφότητα.

καὶ ὁ Ἀλεξανδρεὺς Διονύσιος. In Ep. 9, St Basil says of Dionysius of Alexandria: οὐ πάντα θαυμάζομεν τοῦ ἀνδρός, ἔστι δ' ἂ καὶ παντελῶς διαγράφομεν. . . πρὸς δὲ τούτοις καὶ περὶ τοῦ Πνεύματος ἀφήκε φωνὰς ἥκιστα πρεπούσας τῷ Πνεύματι, τῆς προσκυνουμένης αὐτὸ θεοότητος ἐξορίζων, καὶ κάτω πον τῇ κτιστῇ καὶ λειτουργῇ φύσει συναριθμῶν.



ἐπιστέλλοντες καταπαύομεν. τῷ δὲ Θεῷ <sup>1</sup> Πατρὶ καὶ Υἱῷ  
 τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ σὺν τῷ ἁγίῳ Πνεύματι δόξα  
<sup>2</sup> καὶ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.' καὶ ταῦτα  
 οὐκ ἂν τις εἴποι μεταγεγράφθαι. οὐ γὰρ <sup>3</sup> ἂν οὕτω διετεί- T III. p 61.  
 5 νατο, τύπον καὶ κανόνα παρειληφέναι λέγων, εἴπερ 'ἐν τῷ  
<sup>4</sup> Πνεύματι' εἰρηκῶς ἦν' ταύτης γὰρ τῆς φωνῆς ἡ χρῆσις  
 πολλή. ἀλλ' ἐκεῖνο ἦν τὸ τῆς ἀπολογίας δεόμενον. ὅς γε καὶ  
 κατὰ μέσον που τῆς γραφῆς οὕτως εἶρηκε πρὸς τοὺς Σαβελ-  
 10 λιανούς' 'εἰ <sup>5</sup> τῷ τρεῖς εἶναι τὰς Ὑποστάσεις μεμερισμένας  
 εἶναι λέγουσι, τρεῖς εἰσι καὶ μὴ θέλωσιν' ἡ τὴν Θεῖαν  
 Τριάδα παντελῶς ἀνελέτωσαν.' καὶ πάλιν 'Θειοτάτη γὰρ  
 διὰ τοῦτο μετὰ τὴν Μονάδα καὶ ἡ Τριάς.' ἀλλὰ καὶ ὁ  
 Κλήμης ἀρχαιώτερον, 'ζῆ,' φησὶν, 'ὁ Θεὸς καὶ ὁ Κύριος  
 Ἰησοῦς Χριστὸς καὶ τὸ Πνεῦμα τὸ ἅγιον.' Εἰρηναῖος δὲ  
 15 ὁ ἐγγὺς τῶν Ἀποστόλων γενόμενος πῶς ἐμνήσθη τοῦ Πνεύ- Iren. Adv  
 ματος ἐν τῷ πρὸς τὰς αἱρέσεις λόγῳ, ἀκούσωμεν. 'τοὺς 9. 3.  
 δὲ ἀχαλιναγωγῆτους,' φησί, 'καὶ καταφερομένους εἰς τὰς  
 ἑαυτῶν <sup>6</sup> ἐπιθυμίας, μηδεμίαν ἔχοντας <sup>7</sup> ἐπιθυμίαν <sup>8</sup> Θείου  
 Πνεύματος, δικαίως ὁ Ἀπόστολος <sup>9</sup> σαρκικοὺς καλεῖ.' καὶ  
 20 ἐν ἄλλοις ὁ αὐτὸς φησιν' 'ἵνα μὴ ἄμοιροι Θείου Πνεύματος  
<sup>10</sup> γενόμενοι ἀποτύχωμεν τῆς βασιλείας τῶν οὐρανῶν, ἐπε-  
 βόησεν ὁ Ἀπόστολος μὴ δύνασθαι τὴν σάρκα βασιλείαν 1 Cor. xv. 50.  
 οὐρανῶν κληρονομήσαι.' εἰ δέ τῳ καὶ ὁ Παλαιστίνος Εὐ-

<sup>1</sup> add. καὶ ν.    <sup>2</sup> om. καὶ ν.    <sup>3</sup> om. ἂν ν.    <sup>4</sup> add. ἀγίῳ ο ν.  
<sup>5</sup> τὸ ο ν.    <sup>6</sup> αἰσχύνει R<sub>2</sub> μ ο ν R<sub>4</sub> sed vetus interpres Irenaei 'in sua desideria.'  
<sup>7</sup> vetus interpres Iren. 'adspirationem' = ἐπίπνοϊαν.  
<sup>8</sup> ἀγίου μ.    <sup>9</sup> σαρκίνους 'duo codd.'    <sup>10</sup> γινόμενοι ο.

6 ταύτης γὰρ τῆς φωνῆς. This evidence of St. Basil himself that the use of ἐν τῷ Πνεύματι was common in the time of Dionysius of Alexandria, while that of σὺν τῷ Πνεύματι called for remark, is specially valuable in view of the misstatements referred to under Chap I

9. τὰς Ὑποστάσεις μεμερισμένας εἶναι. This heretical deduction is mentioned by St Athanasius as πολυθεία. Expos. Fidei § 2: οὕτε τρεῖς Ὑποστάσεις μεμερισμένας καθ' ἑαυτάς, ὥσπερ σωματοφυῶς ἐπ' ἀνθρώπων, ἐστὶ λογίσασθαι, ἵνα μὴ πολυθεῖαν ὡς τὰ ἔθνη φρονήσωμεν.

σέβιος ἀξιόπιστος διὰ πολυπειρίαν, κἀκεῖνον τὰς αὐτὰς φωνὰς ἐπιδείκνυμεν ἐν τοῖς ἐπαπορήμασι περὶ <sup>1</sup> τῆς τῶν ἀρχαίων πολυγαμίας. λέγει γὰρ οὕτω παρορμῶν ἑαυτὸν ἐπὶ τὸν λόγον· 'τὸν τῶν προφητῶν ἁγίου Θεοῦ Φωταγωγὸν διὰ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ <sup>2</sup> σὺν ἁγίῳ Πνεύματι <sup>3</sup> καλέσαντες.'

73. "Ἰδὼ δὲ καὶ <sup>4</sup> Ὀριγένην ἐν πολλαῖς τῶν εἰς τοὺς <sup>5</sup> ψαλμοὺς διαλέξεων <sup>6</sup> εὔρομεν 'σὺν τῷ ἁγίῳ Πνεύματι' τὴν δόξαν <sup>7</sup> ἀποδιδόντα, ἄνδρα οὐδὲ πάνυ τι ὑγιεῖς περὶ τοῦ Πνεύ-

<sup>1</sup> om. τῆς μ.    <sup>2</sup> ἐν μ ν.    <sup>3</sup> παρακάλεσαντες R<sub>4</sub>.    <sup>4</sup> Ὀριγένους (sic) ο.    <sup>5</sup> πολλοὺς (sic) ο.    <sup>6</sup> εὔραμεν R<sub>4</sub>.    <sup>7</sup> ἀπο-πληροῦντα R<sub>4</sub>.

73. 9 οὐδὲ πάνυ τι ὑγιεῖς. Socrates (vi. 13) speaks with some indignation of a quaternion of evilspeakers against Origen, Methodius Bishop of Olympus in Lycia, Eustathius Bishop of Antioch, Apollinarius, and Theophilus of Alexandria. Sozomen (vi. 17) says that Basil and Gregory manfully opposed the dogmas of the Arians proving that these heretics rightly understood neither the data upon which they proceeded, nor the opinions of Origen, upon which they mainly depended.

The following passages are given from Origen's works, of which the first two may have been in St Basil's mind and the rest are specimens of Origen's words on the doctrine of the Holy Spirit.

*Princ. Praef. 4 sub fin* Tum deinde honore ac dignitate Patri ac Filio sociatum tradiderunt Spiritum Sanctum In hoc non jam manifeste discernitur, utrum natus an innatus<sup>1</sup> vel Filius etiam Dei ipse habendus sit necne.

*Princ. I vii 5 (?) Gk frag ap Just. ep. ad Mennum* ὅτι ὁ μὲν Θεὸς καὶ Πατὴρ συνέχων τὰ πάντα φθάνει εἰς ἕκαττον τῶν ὄντων μεταδιδοὺς ἐκάστω ἀπὸ τοῦ ἰδίου τὸ εἶναι ὡς γὰρ ἔστιν ἐλάττων δὲ παρὰ τὸν Πατέρα ὁ Υἱὸς φθάνων ἐπὶ μόνα τὰ λογικά· δεύτερος γάρ ἐστι τοῦ Πατρὸς ἔτι δὲ ἥττον τὸ Πνεῦμα τὸ ἅγιον ἐπὶ μόνους τοὺς ἁγίους δικνούμενον ὥστε κατὰ τοῦτο μείζων ἢ δύναμις τοῦ Πατρὸς παρὰ τὸν Υἱὸν καὶ τὸ Πνεῦμα τὸ ἅγιον· πλείων δὲ ἢ τοῦ Υἱοῦ παρὰ τὸ Πνεῦμα τὸ ἅγιον καὶ πάλιν διαφέρουσα μᾶλλον τοῦ ἁγίου Πνεύματος ἢ δύναμις παρὰ τὰ ἄλλα ἅγια

*In Ep ad Rom vi 7 fin* (Lom vii 40) Novitatem sane Spiritus scio quosdam male intelligentes traxisse, ut dicerent novum esse Spiritum, tanquam qui ante non fuerit, nec veteribus innotuerit. et nesciunt se in hoc gravissime blasphemare Ipse enim Spiritus est in lege, ipse in evangelio, ipse semper cum Patre et Filio est et semper est, et erat, et erit sicut Pater et Filius. Non ergo ipse novus est, sed credentes in-

<sup>1</sup> Jerome (Ep ad Avit p 761) tr 'factus an infectus.'

ματος τὰς ὑπολήψεις ἐν πάσιν ἔχοντα· πλὴν ἀλλὰ πολλαχοῦ καὶ αὐτὸς τῆς συνηθείας τὸ ἰσχυρὸν δυσωπούμενος <sup>1</sup> τὰς εὐ-

<sup>1</sup> om τὰς ο.

novat, cum eos a veteribus malis ad novam vitam et novam religionis Christi observantiam adducit, et spiritales ex carnalibus facit.

*Princ I. iii 3 fin* Verumtamen usque ad praesens nullum sermonem in scriptis sanctis invenire potuimus per quem Spiritus Sanctus factura esse vel creatura diceretur, ne eo quidem modo quo de sapientia referre Salomonem supra edocuimus, vel quae de Vita, vel Verbo, aliisque appellationibus Filii Dei intelligenda esse tractavimus

*Princ I. iii 4 fin* Neque enim putandum est quod etiam Spiritus Filio revelante cognoscit. Si enim revelante Filio cognoscit Patrem Spiritus Sanctus, ergo ex ignorantia ad scientiam venit, quod utique et impium pariter et stultum est, Spiritum Sanctum confiteri et ignorantiam ei adscribere. Non enim cum aliud aliquid esset antequam Spiritus Sanctus, per profectum venit in hoc ut esset Spiritus Sanctus, ut quis audeat dicere, quia tunc quidem cum nondum esset Spiritus Sanctus, ignorabat Patrem, postea vero quam recepit scientiam, Spiritus Sanctus effectus est, quod si esset, nunquam utique in unitate Trinitatis, id est, Dei Patris inconvertibilis, et Filii ejus, etiam ipse Spiritus Sanctus haberetur, nisi quia et ipse semper erat Spiritus Sanctus

*In Ioan. tom II. 6 (sub init)* [*Lom I. pp 108-110*] ἐξεταστέον δέ, ἀληθοῦς ὄντος τοῦ 'πάντα δι' αὐτοῦ ἐγένετο,' εἰ καὶ τὸ Πνεῦμα τὸ ἅγιον δι' αὐτοῦ ἐγένετο. οἶμαι γὰρ ὅτι τῷ μὲν φάσκοντι γεννητὸν αὐτὸ εἶναι καὶ προειμένῳ τὸ 'πάντα δι' αὐτοῦ ἐγένετο,' ἀναγκαῖον παραδέξασθαι ὅτι τὸ ἅγιον Πνεῦμα διὰ τοῦ Λόγου ἐγένετο, πρεσβυτέρου παρ' αὐτὸ τοῦ Λόγου τυγχάνοντος τῷ δὲ μὴ βουλομένῳ τὸ ἅγιον Πνεῦμα διὰ τοῦ Χριστοῦ γεγενῆσθαι ἔπεται τὸ ἀγέν[υ]ητον αὐτὸ λέγειν, ἀληθῆ τὰ ἐν τῷ εὐαγγελίῳ τούτῳ εἶναι κρίνοντι. ἔσται δέ τις καὶ τρίτος παρὰ τοὺς δύο, τὸν τε διὰ τοῦ Λόγου παραδεχόμενον τὸ Πνεῦμα τὸ ἅγιον γεγενῆσθαι, καὶ τὸν ἀγέν[υ]ητον αὐτὸ[ν] εἶναι ὑπολαμβάνοντα, δογματίζον μὴδὲ οὐσίαν τινὰ ἴδιαν ὑφίσταναι τοῦ ἁγίου Πνεύματος ἑτέραν παρὰ τὸν Πατέρα καὶ τὸν Υἱόν. ἀλλὰ τάχα προστιθέμενος μᾶλλον ἢ ἕτερον νομίζῃ εἶναι τὸν Υἱὸν παρὰ τὸν Πατέρα, τῷ τὸ αὐτὸ αὐτῷ τυγχάνειν τῷ Πατρί, ὁμολογουμένως διαιρέσεως δηλουμένης τοῦ ἁγίου Πνεύματος παρὰ τὸν Υἱὸν ἐν τῷ 'ὅς ἐὰν εἴπῃ λόγον,' κ τ λ (Mt xii. 32) ἡμεῖς μέντοι τε τρεῖς Ὑποστάσεις πειθόμενοι τυγχάνειν, τὸν Πατέρα καὶ τὸν Υἱὸν καὶ τὸ ἅγιον Πνεῦμα, καὶ ἀγέννητον μὴδὲν ἕτερον τοῦ Πατρὸς εἶναι πιστεύοντες, ὡς εὐσεβέστερον καὶ ἀληθὲς προσιέμεθα τό πάντων διὰ τοῦ Λόγου γενομένων, τὸ ἅγιον Πνεῦμα πάντων εἶναι τιμώτερον, καὶ τάξει πάντων τῶν ὑπὸ τοῦ Πατρὸς διὰ Χριστοῦ γεγεννημένων καὶ τάχα αὕτη ἔστιν ἡ αἰτία τοῦ μὴ καὶ αὐτοῦ ὡς χρηματίζῃ τοῦ Θεοῦ, μόνου τοῦ Μονογενοῦς φύσει Υἱοῦ ἀρχῆθεν τυγχάνοντος, οὗ χρῆζειν ἔοικε τὸ ἅγιον Πνεῦμα, διακονοῦντος αὐτοῦ τῇ Ὑποστάσει, οὐ μόνον εἰς τὸ εἶναι, ἀλλὰ καὶ σοφὸν εἶναι καὶ λογικὸν καὶ δίκαιον, καὶ πᾶν ὀτιπότεον χρῆ αὐτὸ νοεῖν, τυγχάνειν κατὰ μετοχὴν τῶν προειρημένων ἡμῖν Χριστοῦ ἐπινοιών.

Orig in  
Joann. viii.

σεβείς φωνὰς ἀφῆκε περὶ τοῦ Πνεύματος. ὅς γε κατὰ τὸ  
ἔκτον οἶμαι τῶν εἰς τὸ κατὰ Ἰωάννην εὐαγγέλιον ἐξηγητικῶν  
καὶ προσκυνητῶν αὐτὸ φαεινῶς ἀπεφῆνατο, οὕτως ἰ γράφων  
κατὰ λέξιν· ὅτι 'τὸ τοῦ ὕδατος λουτρὸν σύμβολον τυγχάνει  
καθαροῦ ψυχῆς πάντα ῥύπον τὸν ἀπὸ κακίας ἀποπλυνο- 5  
μένης· οὐδὲν δὲ <sup>1</sup> ἦττον καὶ καθ' <sup>2</sup> ἑαυτὸ τῷ ἐμπαρέχοντι  
ἑαυτὸν τῇ Θεότητι τῆς προσκυνητῆς Τριάδος διὰ τῆς δυνά-  
μεως τῶν ἐπικλήσεων χαρισμάτων ἀρχὴν ἔχει καὶ πηγὴν·'  
καὶ πάλιν ἐν τοῖς εἰς τὴν πρὸς Ῥωμαίους ἐπιστολὴν ἐξηγη-  
τικοῖς· 'αἱ ἱεραί,' φησί, 'δυνάμεις χωρητικαὶ τοῦ Μονογενοῦς 10  
καὶ τῆς τοῦ ἁγίου Πνεύματος Θεότητος' οὕτως οἶμαι <sup>3</sup> τὸ  
τῆς παραδόσεως ἰσχυρὸν ἐνῆγε πολλάκις τοὺς ἄνδρας καὶ  
τοῖς οἰκείοις αὐτῶν δόγμασιν ἀντιλέγειν. ἀλλ' οὐδὲ Ἀφρι-  
κανὸν τὸν ἱστοριογράφον τὸ τοιοῦτον εἶδος τῆς δοξολογίας  
παρέλαθε. φαίνεται γὰρ ἐν τῷ πέμπτῳ τῆς τῶν χρόνων 15  
ἐπιτομῆς οὕτω καὶ αὐτὸς λέγων· 'ἡμεῖς γὰρ οἱ κάκεινων  
τῶν <sup>4</sup> ῥημάτων τὸ μέτρον <sup>5</sup> ἐπιστάμενοι καὶ τῆς πίστεως οὐκ  
ἀγνοοῦντες τὴν χάριν εὐχαριστοῦμεν τῷ <sup>6</sup> Πατρὶ τῷ παρα-  
σχομένῳ τοῖς ἰδίοις <sup>7</sup> ἡμῖν τὸν τῶν ὅλων Σωτῆρα καὶ <sup>8</sup> Κύ-  
ριον <sup>9</sup> ἡμῶν Ἰησοῦν Χριστόν· ὃ <sup>10</sup> ἡ δόξα, <sup>11</sup> μεγαλωσύνη σὺν 20  
ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας <sup>12</sup>·' <sup>13</sup> τὰ μὲν <sup>14</sup> οὖν ἄλλα τυχόν  
καὶ ἀπιστηθῆναι δύναται, ἣ καὶ μεταγραφέντα <sup>15</sup> δυσφώρατον  
<sup>16</sup> ἔχειν τὴν κακοῦργίαν, ἐν μιᾷ συλλαβῇ τῆς διαφορᾶς ὑπαρ-  
χούσης· ἃ δὲ διὰ μακροτέρας τῆς λέξεως παρεθέμεθα, καὶ  
τὴν ἐπιβουλὴν διαφεύγει καὶ τὴν μαρτυρίαν ἀπ' αὐτῶν τῶν 25  
συγγραμμάτων εὐαπόδεικτον ἔχει. ὃ δὲ ἄλλως μὲν ἴσως  
μικροπρεπὲς <sup>17</sup> ἦν εἰς μέσον ἄγεσθαι, τῷ δὲ καινοτομίαν ἐγ-  
καλουμένῳ ἀναγκαῖον εἰς μαρτυρίαν διὰ τοῦ χρόνου τὴν  
ἀρχαιότητα, τοῦτο δὴ καὶ προσθήσω. ἔδοξε τοῖς πατράσι

<sup>1</sup> ἦττον (sic) ο. <sup>2</sup> ἑαυτῷ (sic) μ. <sup>3</sup> τῆς παραδόσεως τὸ μ ν.  
<sup>4</sup> ῥητῶν μ 'tres MSS.' <sup>5</sup> ἐπισταλμένοι μ. <sup>6</sup> txt. μ ν. om. πατρὶ  
τῷ ο Ben. <sup>7</sup> txt. μ. ἡμῶν πρᾶσι ο ἡμῶν ν. ἡμῖν πατρὶ Ben. 'sic MSS.  
quinque.' <sup>8</sup> θεὸν ο. <sup>9</sup> om. ἡμῶν ν. <sup>10</sup> καὶ κύριον ἡμῶν desunt in  
tribus MSS. <sup>11</sup> om. ἡ ν. <sup>12</sup> καὶ ἡ μεγαλωσύνη ο. <sup>13</sup> add. ἀμήν μ ο ν.  
<sup>14</sup> add. καὶ ν. <sup>15</sup> om. οὖν R₂ ν. <sup>16</sup> δυσφωρατῆτην R₂. <sup>17</sup> ἔχει ν.  
<sup>18</sup> om. ἦν ν.

ἡμῶν μὴ σιωπῇ τὴν χάριν <sup>1</sup> τοῦ ἐσπερινοῦ φωτὸς δέχεσθαι, ἀλλ' εὐθὺς φανέντος εὐχαριστεῖν. καὶ ὅστις μὲν ὁ πατὴρ τῶν ῥημάτων ἐκείνων τῆς ἐπιλυχνίου εὐχαριστίας, εἰπεῖν οὐκ ἔχομεν· ὁ μὲντοι λαὸς ἀρχαίαν ἀφήσει τὴν φωνήν, καὶ οὐδενὶ <sup>2</sup> πώποτε ἀσεβεῖν ἐνομίσθησαν οἱ λέγοντες· 'αἰνοῦμεν Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα Θεοῦ.' εἰ δέ τις καὶ τὸν ὕμνον Ἀθηνογένους ἔγνω, ὃν ὥσπερ <sup>3</sup> ἄλλο τι ἐξιτήριον τοῖς συν- οῦσιν αὐτῷ καταλέλοιπεν, ὁρμῶν ἡδὴ πρὸς τὴν διὰ πυρὸς τελεέωσιν, οἶδε καὶ τὴν τῶν μαρτύρων γνώμην ὅπως εἶχον <sup>4</sup> περὶ τοῦ Πνεύματος. καὶ ταῦτα μὲν εἰς τοσοῦτον.

74. Γρηγόριον δὲ τὸν μέγαν καὶ τὰς ἐκείνου φωνὰς ποῦ θήσομεν; ἀρ' οὐχὶ μετὰ τῶν Ἀποστόλων καὶ προφητῶν; ἄνδρα τῷ αὐτῷ Πνεύματι ἐκείνοις <sup>5</sup> περιπατήσαντα καὶ τοῖς <sup>6</sup> 2 Cor xii 18. τῶν ἁγίων ἔχνεσι διὰ παντὸς τοῦ βίου στοιχήσαντα καὶ τῆς <sup>7</sup> εὐαγγελικῆς πολιτείας τὸ ἀκριβὲς διὰ πάσης <sup>8</sup> 4 αὐτοῦ τῆς ζωῆς κατορθώσαντα; ἐγὼ μὲν τοῦτό φημι, <sup>9</sup> 5 ἢ ἀδικήσομεν τὴν ἀλήθειαν, μὴ τοῖς ὀκνεύουσιν Θεῷ τὴν ψυχὴν ἐκείνην συναριθμοῦντες οἶδόν τινα λαμπτήρα περιφανῆ μέγαν ἐν τῇ <sup>10</sup> Ἐκκλησίᾳ τοῦ Θεοῦ διαλάμψαντα· ὃς φοβερὸν μὲν εἶχεν <sup>11</sup> 6 ἐκ τῆς τοῦ Πνεύματος συνεργίας κατὰ δαιμόνων τὸ κράτος, τοσαύτην δὲ ἔλαβε τοῦ λόγου τὴν χάριν εἰς ὑπακοὴν πίστεως <sup>12</sup> Rom i 5. ἐν τοῖς ἔθνεσιν, <sup>13</sup> 6 ὥστε ἑπτακαίδεκα μόνους Χριστιανοὺς παραλαβὼν ὅλον τὸν λαὸν τὸν τε Ἀστικὸν καὶ τὸν <sup>14</sup> 7 χωρι- τικὸν διὰ τῆς ἐπιγνώσεως προσήγαγε τῷ Θεῷ. ἐκεῖνος καὶ <sup>15</sup> 8 ποταμῶν ῥεῖθρα μετέστησεν, ἐπιτάξας αὐτοῖς ἐν τῷ μεγάλῳ ὀνόματι τοῦ Χριστοῦ, καὶ λίμνην <sup>16</sup> 9 ἐξήρανεν ὑπόθεσιν πολέ- μου φέρουσιν ἀδελφοῖς πλεονέκταις. αἱ δὲ τῶν μελλόντων προαγορεύσεις τοιαῦται ὡς μηδὲν τῶν <sup>17</sup> 10 μεγάλων προφητῶν

<sup>1</sup> 'e regione horum verborum scriptum est in margine Regii quinti περὶ τοῦ φωτὸς ἱλαροῦ, quod in ipsum contextum Regii tertii irrepsit.' <sup>2</sup> txt. μ ο ν 'quatuor MSS.' <sup>3</sup> τι ἀλεξήτριον R<sub>1</sub> Ben. <sup>4</sup> ἐμπεριπατήσαντα 'duo codd.' <sup>5</sup> τῆς αὐτοῦ ζωῆς μ ν. <sup>6</sup> txt. R<sub>2</sub> <sup>7</sup> ἢ ο ν. om. μ 'quatuor MSS.' <sup>8</sup> ὡς ν. <sup>9</sup> χωρητικὸν ο <sup>10</sup> ποταμοῦ R<sub>3</sub>. <sup>11</sup> ἀνεξή- ραυεν ο ν. <sup>12</sup> txt. μ ο ν. Ben. ἄλλων.

73. 7. ἐξιτήριον. In Hurter's reprint of the Ben. Latin version, 'amuletum' is changed into 'valedictionis donum' without comment.



ἀποδεῖν. καὶ ὅλως μακρὸν ἂν εἴη τοῦ ἀνδρὸς <sup>1</sup> διηγεῖσθαι  
 τὰ θαύματα, ὅς τῇ ὑπερβολῇ τῶν ἐν αὐτῷ χαρισμάτων τῶν  
 ἐνεργουμένων ὑπὸ τοῦ Πνεύματος ἐν πάσῃ δυνάμει καὶ ση-  
 7 111 p. 63 μείοις καὶ τέρασι δεύτερος Μωϋσῆς παρ' αὐτῶν τῶν ἐχθρῶν  
 τῆς <sup>2</sup> Ἐκκλησίας <sup>3</sup> ἀνηγορεύετο. οὕτως αὐτῷ ἐν παντὶ λόγῳ <sup>5</sup>  
 καὶ ἔργῳ τῶν ἐπιτελουμένων διὰ τῆς χάριτος οἷόν τι φῶς  
 ἐπέλαμπε, μῆνυμα τῆς <sup>4</sup> οὐρανοῦ δυνάμεως τῆς ἐκ τοῦ ἀφανοῦς  
 παρεπομένης αὐτῷ. τούτου μέγα ἔτι καὶ νῦν τοῖς ἐγχωρίοις  
 τὸ θαῦμα, καὶ νεαρά καὶ αἰεὶ πρόσφατος ἡ μνήμη ταῖς Ἐκ-  
 κλησίαις ἐνίδρυται, οὐδενὶ χρόνῳ ἀμαυρουμένη. οὐκοῦν οὐ <sup>1</sup>  
 πρᾶξιν τινα, οὐ λόγον, οὐ τύπον τινα μυστικὸν παρ' ὃν  
 ἐκείνος <sup>5</sup> κατέλιπε τῇ Ἐκκλησίᾳ προσέθηκαν. <sup>6</sup> ταύτῃ τοι  
 καὶ πολλὰ τῶν παρ' αὐτοῖς τελουμένων ἑλλειπῶς ἔχειν δοκεῖ  
 Cf. Ep. 207. διὰ τὸ τῆς καταστάσεως ἀρχαιοτρόπον. οὐδὲν γὰρ ἠνέσχοντο  
 οἱ κατὰ διαδοχὴν τὰς Ἐκκλησίας οἰκονομήσαντες τῶν μετ' <sup>1</sup>  
 ἐκείνων ἐφευρεθέντων παραδέξασθαι εἰς προσθήκην. ἐν τοί-  
 νυν τῶν Γρηγορίου καὶ ὁ νῦν ἀντιλεγόμενος τρόπος τῆς δοξο-  
 λογίας ἐστίν, ἐκ τῆς ἐκείνου παραδόσεως τῇ Ἐκκλησίᾳ  
 πεφυλαγμένος, καὶ οὐ πολὺς ὁ πόνος μικρὸν <sup>7</sup> κινήθῃτι τὴν  
 ἐπὶ τούτοις πληροφορίαν λαβεῖν. ταύτην καὶ Φιρμιλιανῷ <sup>2</sup>  
 τῷ ἡμετέρῳ μαρτυροῦσι τὴν πίστιν οἱ λόγοι, οὓς καταλέ-  
 λοιπε. καὶ <sup>8</sup> Μελέτιον <sup>9</sup> τὸν πάνυ ἐπὶ ταύτης εἶναι τῆς  
 γνώμης οἱ συγγεγονότες φασί. καὶ τί <sup>10</sup> δεῖ τὰ <sup>11</sup> παλαιὰ  
 λέγειν; ἀλλὰ νῦν <sup>12</sup> ἐπὶ τῆς ἐφ' ἧς οὐχ ἐνὶ μάλιστα τούτῳ  
 τοὺς εὐσεβοῦντας γνωρίζουσιν, οἷόν τινα σημεῖον τῇ φωνῇ <sup>2</sup>  
 ταύτῃ φυλοκρινουντες; ὥς δὲ ἐγώ τινος τῶν ἐκ Μεσοπο-  
 ταμίας ἤκουσα, ἀνδρὸς καὶ τῆς γλώσσης ἐμπείρως ἔχοντος  
 καὶ ἀδιστράφου τὴν γνώμην, οὐδὲ δυνατὸν ἐτέρως εἰπεῖν τῇ  
 ἐγχωρίῳ φωνῇ, καὶ ἐθέλωσιν, ἀλλὰ διὰ τῆς 'καί' συλλαβῆς,  
 μᾶλλον δὲ τῶν ἰσοδυναμουσῶν αὐτῇ φωνῶν, κατὰ τι ἰδίωμα <sup>3</sup>  
 πάτριον ἀνάγκην αὐτοῖς εἶναι τὴν δοξολογίαν <sup>13</sup> προσφέρειν.

<sup>1</sup> ἐκδιηγείσθαι μ ν. <sup>2</sup> txt. R<sub>2</sub> μ ο ν. ἀληθείας Ben. <sup>3</sup> ἀνηγορεύετο  
 μ ν 'in uno.' <sup>4</sup> οὐρανίας μ ν 'duo.' <sup>5</sup> κατέλειπε ν. <sup>6</sup> ταῦτα μ ο ν.  
<sup>7</sup> κινήθιντας μ ο ν. <sup>8</sup> μελίτιον ο γ. <sup>9</sup> om. τὸν μ. <sup>10</sup> δὴ ν.  
<sup>11</sup> πολλὰ μ ν. <sup>12</sup> add οἱ ο. <sup>13</sup> προσφέρειν μ.



καὶ Καππαδόκαι δὲ οὕτω λέγομεν ἐγχωρίως, <sup>1</sup> ἔτι τότε ἐν τῇ τῶν γλωσσῶν διαιρέσει τὸ ἐκ τῆς λέξεως χρήσιμον προβλεψαμένου τοῦ Πνεύματος. τί δὲ ἡ δύσις ἅπασα μικροῦ δεῖν ἀπὸ τοῦ Ἰλλυρικοῦ μέχρι τῶν ὄρων τῆς καθ' ἡμᾶς οἰκουμένης ; οὐχὶ τὴν φωνὴν ταύτην πρεσβεύει ;

75. Πῶς οὖν ἐγὼ καινοτόμος καὶ νεωτέρων ῥημάτων δημιουργός, ἔθνη ὅλα καὶ πόλεις καὶ ἔθνος πάσης μνήμης ἀνθρωπίνης πρεσβύτερον καὶ ἀνδρας στύλους τῆς Ἐκκλησίας,

<sup>1</sup> om ἔτι τότε μ ν.

75. 8. ἀνδρας στύλους τῆς Ἐκκλησίας. It may be of interest to note here the doxologies of St. Athanasius, with their approximate dates :—

De Incarn. Verbi, lvii δι' οὗ καὶ μεθ' οὗ αὐτῷ τῷ Πατρὶ σὺν αὐτῷ τῷ Υἱῷ ἐν ἀγίῳ Πνεύματι, τιμὴ καὶ κράτος καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων (A.D. 318).

Expositio Fidei, δι' οὗ τῷ Πατρὶ δόξα (A.D. 330?).

Epistola ad Episcopos Aegypti et Libyae, Ἰησοῦ Χριστοῦ, δι' οὗ τῷ Πατρὶ ἡ δόξα καὶ τὸ κράτος ἐν Πνεύματι ἀγίῳ καὶ νῦν καὶ εἰς τοὺς σύμπαντας αἰῶνας τῶν αἰώνων (A.D. 356).

Apologia de Fuga, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, δι' οὗ τῷ Πατρὶ ἐν ἀγίῳ Πνεύματι ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. (A.D. 357)

De Synodis, δι' οὗ τῷ Πατρὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων (no mention of the Spirit) (A.D. 359-360).

But see esp. Epist. ii ad Serap. § 6 ὥσπερ οὖν δι' αὐτοῦ ἀποκαλύπτεται ὁ Θεὸς τοῖς γινώσκουσιν, οὕτως δι' αὐτοῦ ἡ εὐλογία καὶ ὁ ὕμνος, καὶ ἡ δόξα καὶ τὸ κράτος ὁμολογεῖται τῷ Πατρὶ δι' αὐτοῦ καὶ ἐν αὐτῷ ἵνα καὶ εὐπρόσδεκτος ἡ τοιαύτη ὁμολογία γένηται, ὡς αἱ Γραφαὶ λέγουσιν (A.D. 360).

Epist. iv ad Serap. § 7 δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα καὶ τὸ κράτος σὺν ἀγίῳ Πνεύματι (A.D. 360).

In the compilation that has come to us under the title of Constitutiones Apostolicae, Book viii, we find at the end of the prayer for the bishop elect μεθ' οὗ καὶ δι' οὗ Σοὶ δόξα, τιμὴ καὶ σέβας ἐν ἀγίῳ Πνεύματι ch. 5 ; δι' οὗ Σοὶ δόξα καὶ τὸ σέβας ἐν ἀγίῳ Πνεύματι ch. 6, Σοὶ δόξα, τιμὴ καὶ σέβας καὶ διὰ Σοῦ τῷ (σῷ) Πατρὶ ἐν ἀγίῳ Πνεύματι ch. 7 ; δι' οὗ Σοὶ δόξα, τιμὴ καὶ σέβας ἐν ἀγίῳ Πνεύματι ch. 8 ; δι' οὗ Σοὶ δόξα καὶ προσκύνησις ἐν (τῷ) ἀγίῳ Πνεύματι ch. 9 ; δι' οὗ Σοὶ δόξα καὶ σέβας ἐν ἀγίῳ Πνεύματι ch. 11. These are used by the ἐπίσκοπος in the portion ascribed to St. Peter, and by the ἐπίσκοπος or ἀρχιερεὺς in that ascribed to St. Andrew. But in the Anaphora, ascribed to St. James the brother of St. John, and supposed by some to be of a later date, there are four benedictions, which are all of the form containing μετὰ καὶ : Σοὶ

ἐν πάσῃ γνώσει καὶ δυνάμει Πνεύματος διαπρεπεῖς, ἀρχηγούς καὶ προστάτας τῆς φωτὸς παρεχόμενος; ἐπὶ τούτοις τὸ πολεμικὸν τοῦτο καθ' ἡμῶν συγκεκλήται στίφος, πᾶσα δὲ πόλις καὶ κώμη καὶ <sup>1</sup> ἐσχατιαὶ <sup>2</sup> πᾶσαι πλήρεις τῶν ἡμετέρων διαβολῶν. λυπηρὰ μὲν οὖν ταῦτα καὶ ὀδυνηρὰ ταῖς καρδίαις τῶν ζητούντων εἰρήνην· ἀλλ' ἐπειδὴ μεγάλοι τῆς ὑπομονῆς οἱ μισθοὶ τῶν ὑπὲρ τῆς πίστεως παθημάτων, πρὸς τούτοις καὶ ξίφος στυλοβούσθω, καὶ πέλεκυς ἀκούσθω, καὶ πῦρ καίεσθω τοῦ Βαβυλωνίου σφοδρότερον, καὶ πᾶν κινεῖσθω ἐφ' ἡμᾶς ὄργανον κολαστήριον, ὥς ἔμοιγε οὐδὲν φοβερώτερον τοῦ μὴ φοβεῖσθαι τὰς ἀπειλάς, ἃς ὁ Κύριος τοῖς τὸ Πνεῦμα βλασφημοῦσιν ἐπανετεύνατο. πρὸς μὲν οὖν τοὺς εὐγνώμονας τῶν ἀνθρώπων ἱκανὴ ἀπολογία τὰ εἰρημένα, ὅτι δεχόμεθα φωνὴν οὕτω μὲν φίλην καὶ <sup>3</sup> προσήγορον τοῖς ἁγίοις, τοσοῦτ' δὲ ἔθει βεβαιωθείσαν· διότι ἀφ' οὗ κατηγγέλη τὸ εὐαγγέλιον μέχρι τοῦ νῦν, ἐμπολιτευομένη ταῖς Ἐκκλησίαις δείκνυται, καὶ τὸ μέγιστον εὐσεβῶς καὶ ὁσίως κατὰ τὴν ἔννοιαν ἔχουσα. πρὸς δὲ τὸ μέγα κριτήριον τίνα <sup>4</sup> τὴν ἀπολογίαν ἑαυτοῖς <sup>5</sup> εὐτρεπίσαμεν; ὅτι <sup>6</sup> ἐνήγεν ἡμᾶς πρὸς τὴν δόξαν τοῦ Πνεύματος πρῶτον μὲν ἡ παρὰ τοῦ Κυρίου τιμὴ συμπαραλαβόντος ἑαυτῷ καὶ <sup>7</sup> τῷ Πατρὶ πρὸς τὸ βάπτισμα, ἔπειτα ἡ ἐκάστου ἡμῶν διὰ τῆς τοιαύτης μυσταγωγίας

<sup>1</sup> ἐσχατιὰ πλήρης μ <sup>2</sup> om. πᾶσαι ν. <sup>3</sup> εὐπροσήγορον R<sub>1</sub>.  
<sup>4</sup> om. τὴν ν. <sup>5</sup> εὐτρεπίσομεν μ ν εὐτρεπίσαιμεν Ben. <sup>6</sup> ἐνή-  
 γαγεν R<sub>1</sub>. <sup>7</sup> τὸ πνεῦμα R<sub>1</sub>.

... τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, and μεθ' οὗ Σοὶ δόξα, τιμὴ ... καὶ τῷ ἁγίῳ Πνεύματι ch. 12, μεθ' οὗ Σοὶ ... καὶ τῷ ἁγίῳ Πνεύματι and Σοὶ δόξα ... καὶ τῷ Σῷ παιδὶ Ἰησοῦ τῷ Χριστῷ Σοὺ ... καὶ τῷ ἁγίῳ Πνεύματι ch. 14.

2. ἐπὶ τούτοις κ τ λ. He is probably referring to Eustathius of Sebaste as in Ep. 226, § 3 διαβάλλουσι γὰρ ἡμᾶς ὡς καινοτομοῦντας περὶ τοῦ Πνεύματος τοῦ ἁγίου

19 ὅτι ἐνήγεν ἡμᾶς. This summing up of his treatise by St Basil himself is noteworthy: he lays chief stress on three points, (1) the Baptismal Formula, (2) the Profession of Faith at Baptism in conformity with the Formula, and (3) the warning of Matt. xii 31.

πρὸς τὴν θεογνωσίαν εἰσαγωγή, ἐφ' ἅπασιν δὲ ὁ φόβος τῶν  
<sup>1</sup> ἀπειληθέντων, ἀπείργων τὴν ἔννοιαν πάσης <sup>2</sup> ἀναξίας καὶ  
ταπεινῆς ὑπολήψεως. οἱ δὲ ἐναντίοι τί καὶ ἐροῦσι; ποίαν  
ἀπολογίαν τῆς βλασφημίας ἔξουσιν, μήτε τὰς <sup>3</sup> τιμὰς τοῦ  
Κυρίου καταιδεσθέντες μήτε τὰς ἀπειλὰς αὐτοῦ φοβηθέντες;  
οὔτοι μὲν οὖν κύριοι βουλεύσασθαι περὶ τῶν <sup>4</sup> κατ' αὐτοὺς ἢ  
καὶ μεταβουλεύσασθαι ἤδη· <sup>5</sup> αὐτὸς δ' ἂν εὐξαίμην μάλιστα  
μὲν δοῦναι τὸν ἀγαθὸν Θεὸν τὴν ἐαυτοῦ εἰρήνην βραβεύ- Col iii. 15.  
ουσιν ἐν ταῖς καρδίαις <sup>6</sup> ἁπάντων, <sup>7</sup> ὥστε τοὺς σφριγῶντας  
καθ' ἡμῶν τούτους καὶ <sup>8</sup> συντεταγμένους σφοδρῶς ἐν πνεύματι Gal vi 1  
πραότητος καὶ ἀγάπης κατασταλῆναι, εἰ δ' ἄρα παντελῶς 1 Cor iv 21  
ἐξηγρίωνται καὶ ἀτιθασσέως ἔχουσιν, ἀλλ' ἡμῖν γε δοῦναι  
μακροθύμως φέρειν τὰ παρ' αὐτῶν. πάντως δὲ τοῖς τὸ  
ἀπόκριμα τοῦ θανάτου ἐν ἑαυτοῖς ἔχουσιν οὐ τὸ παθεῖν ὑπὲρ 2 Cor 1 9  
τῆς πίστεως ἀλγεινόν, ἀλλὰ τὸ μὴ ἐναθλῆσαι <sup>9</sup> αὐτῇ <sup>10</sup> δυσ-  
φορώτατον, ἐπεὶ καὶ τοῖς ἀθληταῖς οὐ τοσοῦτον πληγὰς  
λαβεῖν ἀγωνιζομένοις βαρύν, ὅσον <sup>11</sup> μηδὲ παραδεχθῆναι τὴν  
ἀρχὴν εἰς τὸ στάδιον. ἡ τάχα οὗτος ἦν ὁ 'καιρὸς τοῦ Eccl iii 7  
σιγᾶν' κατὰ τὸν σοφὸν Σολομῶντα. τί γὰρ <sup>12</sup> ὄφελος τῷ  
ὄντι κεκραγῆναι πρὸς ἄνεμον, οὕτω βιαίως ζάλης κατεχούσης  
τὸν βίον, ὑφ' ἧς πᾶσα μὲν διάνοια τῶν τὸν λόγον κατηχου-  
μένων οἶον ὀφθαλμὸς κοινορτοῦ τινος τῆς ἐκ τῶν παραλογισ-  
μῶν ἀπάτης ἀναπλησθεῖσα συγκέχυται, πᾶσα δὲ ἀκοή  
βαρυτάτοις <sup>13</sup> καὶ ἀήθεσι ψόφοις κατακυττεῖται, <sup>14</sup> δονεῖται  
δὲ πάντα καὶ ἐν κινδύνῳ ἐστὶ τοῦ πτώματος;

<sup>1</sup> ἀπειληθέντων μ. ν. <sup>2</sup> ἀξίας μ. <sup>3</sup> φωνὰς 'in uno cod. MS.'  
<sup>4</sup> καθ' ἑαυτοὺς ν. <sup>5</sup> αὐτοῖς ν. <sup>6</sup> τῶν ἁπάντων μ.  
'quasi supernacuum' <sup>7</sup> ὡς μ. <sup>8</sup> συντεταγμένους μ. ο. <sup>9</sup> αὐτῆς μ.  
<sup>10</sup> δυσφορώτατον ἐστίν μ. ν. <sup>11</sup> μὴ μ. ν. <sup>12</sup> add καὶ ν. <sup>13</sup> deficit o  
post βαρυτάτοις. <sup>14</sup> om. δονεῖται δὲ πάντα μ.

Διήγησις τῆς παρούσης τῶν ἐκκλησιῶν καταστάσεως.

# ΚΕΦΑΛΑΙΟΝ Α'.

76. Τίνι οὖν ὁμοιώσομεν τὴν παροῦσαν κατάστασιν; ἡ  
 που ὁμοία ἐστὶ πολέμῳ τινὶ ναυτικῷ, ὃν ἐκ παλαιῶν προσ-  
 κρουσμάτων πολὺν κατ' ἀλλήλων τὸν θυμὸν θρέψαντες ναύ- 5  
 μαχοίτινες ἄνδρες καὶ φιλοπόλεμοι συνεστήσαντο. ὅρα δὴ  
 οὖν μοι ἐν τῇ εἰκόνι ταύτῃ φοβερῶς ἐκατέρωθεν <sup>1</sup> ἀντεφορ-  
 μῶντα τὸν στόλον, εἴτα εἰς τὸ ἀνῆκεστον τῆς ὁργῆς <sup>2</sup> ἐκρα-  
 γείσης συμπεσόντας διαγωνίζεσθαι. ὑπόθου, εἰ βοῦλει, καὶ  
 λαίλαπι βιαία <sup>3</sup> κλονεῖσθαι τὸ ναυτικόν. καὶ ζῶφον ἀθρόως ἐκ 1  
 1 III p. 65. νεφῶν ἐπισχόντα μελαίνειν πᾶν τὸ ὀρώμενον, ὥς μηδεμίαν  
 ἔτι εἶναι φίλων καὶ πολεμίων διάκρισιν, τῶν συμβόλων  
 αὐτοῖς ἀγνοηθέντων διὰ τὴν σύγχυσιν. ἔτι <sup>4</sup> προσθήσωμεν  
 δι' ἐνάργειαν τῇ εἰκόνι καὶ θάλασσαν <sup>5</sup> οἰδοῦσαν καὶ ἄνω  
 στρεφόμενην ἐκ τῶν βυθῶν καὶ λάβρον ἐκ νεφῶν ὕδωρ κατ- 1  
 αρρηγνύμενον καὶ φοβερὸν ἐπανιστάμενον ἐκ τρικυμίας τὸν  
 κλύδωνα, εἴτα <sup>6</sup> πανταχόθεν τῶν πνευμάτων εἰς <sup>7</sup> ταῦτόν συμ-  
 πεσόντων πάντα τὸν στόλον συναρασσόμενον, καὶ τῶν ἐπὶ  
 παρατάξεως τοὺς μὲν καταπροδιδόντας καὶ παρ' αὐτὴν τὴν  
 ἀγωνίαν αὐτομολοῦντας, τοὺς δὲ ἀνάγκην ἔχειν ὁμοῦ τε  
 διωθεῖσθαι τὰ σκάφη ἐκ τῶν ἀνέμων ἐπιφερόμενα καὶ ἀντε-  
 πιεῖναι τοῖς <sup>8</sup> ἐφορμῶσι, καὶ ἀλλήλους καταφονεύειν ὑπὸ τῆς

<sup>1</sup> ἀντεφορμῶντα μ 'quatuor codd.' ἀντιμορφοῦντα ν <sup>2</sup> ὑπεκρα-  
 γείσης μ ν. <sup>3</sup> συγκλονεῖσθαι μ ν. <sup>4</sup> προσθῶμεν μ ν. <sup>5</sup> txt. o R<sub>4</sub>.  
 οἰδαίνουσιν καὶ ἀναστρεφόμενῃ μ ν. <sup>6</sup> τῶν πανταχόθεν μ ν.  
<sup>7</sup> ταῦτό μ ν. <sup>8</sup> ἐφορμοῦσι 'codd. nonnulli.'

76. 3. Τίνι οὖν ὁμοιώσομεν. In Ep 80 St Basil asks St. Athanasius to come to the help of the Churches and 'preserve us from this terrible storm' (διασώσασθαι ἡμᾶς ἐκ τοῦ φοβεροῦ τούτου χειμῶνος), and in another Epistle to him (82) he writes: ὁρᾷς . . . ὥπως καθάπερ ἐν πελάγει, πολλῶν ὁμοῦ συμπλέοντων, ὑπὸ τῆς βίας τοῦ κλύδωνος πάντες ὁμοῦ ἀλλήλοις προσρήγνυνται καὶ γίνεται τὸ ναυάγιον, πῇ μὲν ἐκ τῆς ἑξῆς αἰτίας βιαίως κινούσης τὴν θάλατταν, πῇ δὲ ἐκ τῆς τῶν ἐμπλεόντων ταραχῆς ἀντιβαινόντων ἀλλήλοις καὶ διωθουμένων.

στάσεως, ἣν ὁ πρὸς τὸ ὑπερέχον φθόνος καὶ ἡ ἐπιθυμία τοῦ αὐτὸν ἕκαστον κρατεῖν ἐνεποίησεν. ἐνθυμήθητι ἐπὶ τούτοις συμμιγῇ τινα καὶ ἄσημον ἦχον πᾶσαν ἐπέχοντα τὴν ἐκεί θάλασσαν, <sup>1</sup> ἐκ τῶν περιχούντων <sup>2</sup> ἀνέμων καὶ τοῦ πατάγον 5 τῶν πλοίων, καὶ τοῦ ῥοθίου ζέοντος, καὶ ἐκ τῆς βοῆς τῶν πολεμούντων παντοδαπὰς φωνὰς ἐπὶ τοῖς πάθεσιν ἀφιέντων, ὥς μήτε ναυάρχου μήτε κυβερνήτου φωνὴν εἰσακούεσθαι, ἀλλὰ δεινὴν τινα εἶναι ἀταξίαν καὶ σύγχυσιν, τῆς τῶν κακῶν ὑπερβολῆς διὰ τὴν πρὸς τὸ ζῆν ἀπόγνωσιν <sup>3</sup> ἅπασαν αὐτοῖς 10 τοῦ ἁμαρτάνειν ἄδειαν ἐμποιοῦσης. πρόσθε αὐτοῖς <sup>4</sup> καὶ ἀμήχανόν τινα <sup>5</sup> νόσον <sup>6</sup> δοξομανίας, <sup>7</sup> ὥστε τῆς <sup>8</sup> νεῶς εἰς βυθὸν ἥδη φερομένης τοὺς ἐπιβάτας ἀλλήλοις τῆς τῶν πρω-τείων ἔριδος μὴ ὑφίεσθαι.

77. Μετάβα δὴ μοι ἀπὸ τῆς εἰκόνης ἐπ' αὐτὸ τοῦ κακοῦ 15 τὸ ἀρχέτυπον. οὐχὶ πάλαι μὲν πῶς ἐδόκει τὸ Ἀρειανὸν <sup>9</sup> σχίσμα εἰς ἀντίπαλον μοῖραν ἀποκριθὲν <sup>10</sup> τῇ Ἐκκλησίᾳ τοῦ Θεοῦ ἐν πολεμίῳ τάξει αὐτὸ καθ' ἑαυτὸ μόνον ἀντι-καθέζεσθαι; ὅτε δὲ ἐκ τῆς μακρᾶς καὶ χαλεπῆς ἔριδος εἰς προφανῇ ἀγῶνα ἡμῖν <sup>11</sup> ἀντικατέστησαν, τότε δὴ εἰς πολλὰ 10 μέρη κατὰ μυρίους τρόπους ὁ πόλεμος διεσχίσθη, ὥστε καὶ διὰ τὸ κοινὸν ἔχθος καὶ διὰ τὸ ἰδίως <sup>12</sup> ὑποπτον ἀδιάλλακτον πᾶσιν <sup>13</sup> ὑπάρχειν τὸ μῖσος. ὁ δὲ σάλος οὗτος τῶν ἐκκλη-

<sup>1</sup> ἐκ τε μ ν.      <sup>2</sup> om. ἀνέμων μ.      <sup>3</sup> πᾶσαν μ ν.      <sup>4</sup> om. καὶ ν.  
<sup>5</sup> om. νόσον μ.      <sup>6</sup> δοξομανίαν R<sub>4</sub>      <sup>7</sup> ὥς μ ν.      <sup>8</sup> νηὸς μ ν  
'tres MSS.'      <sup>9</sup> σχῆμα μ.      <sup>10</sup> τῆς ἐκκλησίας R<sub>3</sub>      <sup>11</sup> ἀντεκα-  
έστησαν μ.      <sup>12</sup> ὑποπίπτον ν.      <sup>13</sup> ἐνυπάρχειν μ ν.

77 15. πάλαι. Soon after Nicaea in 325.

16. εἰς ἀντίπαλον μοῖραν, κ.τ.λ., 'being parted off into an opposing sect, set itself, by itself apart, in hostile array against the Church of God.'

20 ὁ πόλεμος. St. Basil (Ep 242), writing to the Western Church about A D 376, says. *τρισκαίδεκατον γὰρ ἔτος ἐστίν, ἀφ' οὗ ὁ αἰρετικὸς ἡμῖν πόλεμος ἐπανέστη*. He probably dates the troubles of the East from the death of the Catholic emperor Jovian, 364, when Valens was given the empire of the East, and when St. Basil himself wrote against Eunomius.



σιῶν τίνος οὐκ ἔστι θαλασσίῳ κλύδωνος ἀγριώτερος; ἐν  
 ᾧ πᾶν μὲν ὄριον πατέρων κεκίνηται, πᾶς δὲ θεμέλιος καὶ  
 εἴ τι ὀχύρωμα δογμάτων διασεσάλευται, κλονεῖται δὲ πάντα  
 καὶ κατασεύεται σαθρᾷ τῇ βάσει <sup>1</sup>ἐπαιωρούμενα, ἀλλήλοις  
 δὲ ἐμπίπτουντες ὑπὸ ἀλλήλων ἀνατρεπόμεθα, καὶ μὴ φθᾶσθαι 5  
 βαλὼν ὁ πολέμιος, ὁ παραστάτης ἔτρωσε, καὶ <sup>2</sup>πέσῃ βλη-  
 θεὶς, ὁ συνασπιστὴς <sup>3</sup>ἐπενέβη. τοσοῦτον ἀλλήλοις κοι-  
 νωνοῦμεν, ὅσον κοινῇ τοὺς ἐναντίους μισεῖν, ἐπειδὴν <sup>4</sup>δὲ  
 παρέλθωσιν οἱ πολέμιοι, ἀλλήλους ἤδη βλέπομεν πολεμίους.  
 ἐπὶ τούτοις τῶν ναυαγίων τὸ πλῆθος τίς ἂν ἐξαριθμῆσται; 10  
 τῶν μὲν ἐκ τῆς τῶν πολεμίων προσβολῆς καταδύντων, τῶν  
 δὲ ἐκ τῆς λαθραίας τῶν συμμαχοῦντων ἐπιβουλῆς, ἄλλων  
 ἐκ τῆς ἀπειρίας τῶν εὐθυνόντων· ὅπου γε αὐτάνδρῳ <sup>5</sup>ἐκ-  
 κλησῆαι οἷον ὑφάλαις τισὶ τοῖς αἰρετικαῖς δόλοις προσαραχ-  
 T. III p 66. θεῖσαι διεφθάρησαν, ἄλλοι δὲ τῶν ἐχθρῶν τοῦ σωτηρίου 1:  
 1 Tim 1 19 <sup>6</sup>Πνεύματος <sup>7</sup>παραλαβόντες τοὺς οἴακας περὶ τὴν πίστιν

<sup>1</sup> ἐπαιωρούμενα (sic) μ <sup>2</sup> add μὴ μ <sup>3</sup> txt. μ 'tres codd' ἐπενέβη v. ἐπέβη R<sub>2</sub> Ben. <sup>4</sup> δὴ v. <sup>5</sup> add. αὐτὸ v. <sup>6</sup> txt. μ v. πάθους Ben. 'Ita ope Regii secundi emendavimus quod in editis legabatur σωτηρίου πνεύματος, non ex stilo et moie Basilii, qui Spiritum Sanctum σωτήριον nusquam appellat. Unde Combefisius legendum putabat σωτηρίου κηρύγματος.' <sup>7</sup> παραλαβόντων μ v.

2 ὄριον . . θεμέλιος ὀχύρωμα δογμάτων. He refers especially to the putting forth of the many creeds as substitutes for the Nicene; twenty of which are enumerated towards the end of chap. iv of Dr. Bright's History; one of them, the 3rd Sirmian (the 'Dated' Creed), A D 359, ordered that the word οὐσία should be removed, and henceforth should absolutely be unmentioned in speaking of God (παντελῶς μηδεμίαν μὴμην οὐσίας ἐπὶ Θεοῦ εἶναι τοῦ λοιποῦ). St. Athanasius gives the object of these Creeds in the letter to the bishops of Egypt and Libya (§ 5) οἱ γὰρ τολμῶντες διαβάλλειν τὰ καλῶς ὀρισθέντα, καὶ γράφειν ἐπιχειροῦντες ἄλλα παρ' ἐκεῖνα· and adds, with a hit at their frequency (§ 6) κατ' ἐνιαυτὸν γάρ, ὥς οἱ τὰς διαθήκας γράφοντες, συνεχόμενοι καὶ αὐτοί, προσποιούνται περὶ πίστεως γράφειν.

15. τῶν ἐχθρῶν τοῦ σωτηρίου Πνεύματος St Basil would have reckoned among these at the time of writing Demophilus of Constantinople, the tempter of Liberius, with Dorotheus of Heraclea; in his own diocese, Marathionius of Nicomedia, Hypatius of Nicaea, and his sometime friend Eustathius of Sebaste; Euzoius of Antioch, with Hilarion of Jerusalem, and at Samosata either Eunomius or Lucius, intruded into the see of



ἐνανάγησαν. αἱ δὲ ἐκ τῶν ἀρχόντων τοῦ κόσμου τούτου ἐπα- 1 Cor 11 6  
γόμεναι ταραχαὶ πόας οὐχὶ θυέλλης καὶ καταιγίδος <sup>1</sup> σφο-  
δρότερον τοὺς λαοὺς ἀνατρέπουσι; κατηφῆς δέ τις ὄντως Tit 1 11.  
καὶ στυγνὴ <sup>2</sup> σκοτόμαινα τὰς ἐκκλησίας ἐπέχει, τῶν λαμπ-  
5 τήρων τοῦ κόσμου, οὗς ἔθετο ὁ Θεὸς τὰς ψυχὰς τῶν λαῶν  
φωτίζειν, ἐξοικισθέντων. τὸ δὲ ὑπερβάλλον αὐτοῖς τῇ  
πρὸς ἀλλήλους φιλονεικίας ἐπικρεμαμένου ἤδη τοῦ φόβου  
τῆς τοῦ παντὸς διαλύσεως <sup>3</sup> παραιτεῖται τὴν αἴσθησιν. τοῦ  
γὰρ κοινοῦ καὶ δημοσίου πολέμου πλείον ἐστι τὸ ἴδιον  
10 δυσμενές, τῆς ἐκ τοῦ κρατῆσαι τῶν ἐναντίων δόξης τοῦ  
κοινῶς πᾶσι λυσιτελοῦντος προτιθεμένης οἷς τὸ παραντίκα  
τῆς <sup>4</sup> φιλοτιμίας τερπνὸν τῶν εἰς ὕστερον ἀποκειμένων  
μισθῶν προτιμότερον. διόπερ πάντες ὁμοίως καθ' ὃν ἂν  
ἕκαστος δύνηται τρόπον τὰς φονικὰς χεῖρας ἀλλήλοις ἀντ-  
15 επιφέρουσι. τραχεῖα δέ τις κραυγὴ τῶν ἐξ ἀντιλογίας  
πατραριβομένων ἀλλήλοις, καὶ βοῇ ἄσημος καὶ δύσκριτος  
ἦχος ἐκ τῶν ἀσιγῆτων θορύβων πᾶσαν ἤδη σχεδὸν Ἐκκλη-  
σίαν πεπλήρωκεν ἐπὶ ὑπερβολὰς καὶ ἐλλείψεις τὸ εὐθὲς

<sup>1</sup> βαρύτερον R<sub>2</sub>.  
παρεῖται R<sub>2</sub> v

<sup>2</sup> σκοτομήνη μ. σκοτοδινία v.  
<sup>4</sup> φιλονεικίας R<sub>2</sub>.

<sup>3</sup> παραι-

Eusebius, and Lucius of Alexandria. He had scarcely heard of the death of Auxentius of Milan · and his own country was infamous for the supply of Arian intruders into the sees of orthodox bishops. (St Basil always attributes the 'saving' efficacy of Baptism to the presence of the Spirit, and here applies the word to Him.)

6 ἐξοικισθέντων The exiled bishops during the persecution of Valens were many, and St Basil must have known of the following sufferers St Cyril (Jerusalem), Meletius (Antioch), St. Pelagius (Laodicea of Syria), Eusebius (Samosata), the bishop of Edessa, Peter (Alexandria), Evagrius (Constantinople). He may still have had in his own province Dionysius of Milan, banished to Cappadocia after the Council of 355 Cf Ep. 243, § 4 (A D 376) οἱ στῦλοι καὶ τὸ ἐδραῖωμα, τῆς ἀληθείας ἐν διασπορᾷ: and Ep. 195 (A D 375), in which St Basil begs Euphronius, bishop of Colonia in Armenia, to pray ὑπὲρ ἡμῶν, ἵνα ὁ Κύριος ἐλαττώσῃ τὰς θλίψεις, καὶ τὸ πολὺ τοῦτο βάρος τῆς οὐδύνης τῆς νῦν ἐπικειμένης ταῖς καρδίαις ἡμῶν, οἷόν τι νέφος, ἀφ' ἡμῶν ἀπαγάγῃ Ἔσται δὲ τοῦτο ἐὰν ταχεῖαν θῶ τὴν ἐπάνοδον τοῖς θεοφιλεστάτοις ἐπισκόποις, οἳ νῦν εἰσιν ἐν τῇ διασπορᾷ, δίκας διδόντες ὑπὲρ τῆς εὐσεβείας.

18. ὑπερβολὰς καὶ ἐλλείψεις. St. Basil goes on to show that he

δόγμα τῆς εὐσεβείας παρατρεπόντων. οἱ μὲν γὰρ ἐπὶ  
 Ἰουδαϊσμὸν διὰ τῆς συγχύσεως τῶν Προσώπων, οἱ δὲ ἐπὶ  
 Ἑλληνισμὸν διὰ τῆς τῶν φύσεων ἐναντιότητος παραφέ-  
 ρονται, οὔτε τῆς θεοπνεύστου Γραφῆς μεσιτεῖν αὐτοῖς  
 ἐξαρκούσης, οὔτε τῶν ἀποστολικῶν παραδόσεων τὰς πρὸς 5  
 ἀλλήλους αὐτοῖς <sup>1</sup> διαλλαγὰς βραβευσῶν. εἰς δὲ ὅρος  
 φιλίας τὸ καθ' ἡδονὴν εἰπεῖν, καὶ ἔχθρας ἀρκοῦσα πρόφασις  
 τὸ μὴ συμβῆναι ταῖς δόξαις. πάσης δὲ συνωμοσίας πιστό-  
 τερον πρὸς κοινωνίαν στάσεως ἢ τοῦ σφάλματος ὁμοιότης.  
 θεολόγος δὲ πᾶς, καὶ ὁ μυρίαὶ κηλίσι τὴν ψυχὴν <sup>2</sup> στιγ- 10  
 ματίσας. ἐντεῦθεν τοῖς νεωτεροποιοῖς εὐπορία <sup>3</sup> τῶν συ-  
 στασιαζόντων πολλή. τοιγαροῦν αὐτοχειροτόνητοι καὶ  
 σπουδαρχίδαι τῶν ἐκκλησιῶν τὰς προστασίας διαλαγχά-  
 νουσι, τὴν οἰκονομίαν τοῦ ἁγίου Πνεύματος παρωσάμενοι.  
 καὶ παντελῶς ἤδη τῶν εὐαγγελικῶν θεσμῶν ἐξ ἀκοσμίας 15  
 συγκεχυμένων <sup>4</sup> ἀμύθητος ὠθισμὸς ἐπὶ τὰς προεδρίας ἐστί,  
 τῶν φανηγιώντων εἰσποιεῖν ἑαυτὸν ἐκάστου τῇ προστασίᾳ  
 βιαζομένου. ἀναρχία δὲ τις δεινὴ τοῖς λαοῖς ἀπὸ τῆς  
 φιλαρχίας ταύτης ἐπεκώμασεν· ὅθεν ἄπρακτοι παντελῶς  
 καὶ ἀργαὶ τῶν ἐπιστατούντων αἱ παρακλήσεις, οὐ μᾶλλον 20  
 ἀκούειν τινὸς ἢ αὐτῷ ἄρχειν ἐτέρων ὀφειλόμενον εἶναι  
 ἐκάστου διὰ τὸν ἐξ <sup>5</sup> ἀμαθίας τύπον λογιζομένου.

78. Διὰ ταῦτα λυσιτελεστέραν τοῦ λόγου τὴν σιωπὴν  
 ἐτιθέμεν, ὥς οὐ δυναμένης φωνῆς ἀνθρώπου διὰ τοσούτων  
 θορύβων εἰσακουσθῆναι. εἰ γὰρ ἀληθῆ τὰ τοῦ Ἐκκλησιαστοῦ 25  
 ῥήματα, ὅτι 'λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται,' πολλοῦ  
 ἂν δέοι πρέπειν τῇ νῦν καταστάσει τὸ περὶ τούτων λέγειν.

EccL ix 17

<sup>1</sup> διαταγὰς βραβευόντων μ. <sup>2</sup> txt. μ ν. στιγματίας 'MSS quatuor.'  
<sup>3</sup> πολλὴ τῶν στασιαζόντων μ ν. <sup>4</sup> ἀμύθητος μ <sup>5</sup> ἀνομίας μ.

applied the term 'excesses' to the Sabellians, 'confounding the Persons,' and 'defects' to the Anans, 'dividing the Substance.' The Sabellians explained away ὁ Πατήρ μέizon μου ἐστί (John xiv 28) and the Arians diminished the meaning of ἐγὼ καὶ ὁ Πατήρ ἐν ἑσμεν (John x. 30), and of Θεός as applied to the Son and the Holy Spirit.

ἐμὲ δὲ καὶ τὸ προφητικὸν ἐκεῖνο κατέχει λόγιον, ὅτι 'ὁ  
 συνιῶν σιωπήσεται, <sup>1</sup> διότι ὁ καιρὸς <sup>2</sup> πονηρός ἐστιν,' ἐν ᾧ Amos v. 13  
 οἱ μὲν ὑποσκελίζουσι νῦν, οἱ δὲ ἐνάλλονται τῷ πεσόντι,  
 ἄλλοι δὲ ἐπικροτοῦσιν, ὁ δὲ τῷ ὀκλάσαντι χεῖρα ὀρέγων ἐκ T. III. p. 67  
 5 συμπαθείας οὐκ ἔστι, καίτοιγε κατὰ τὸν παλαιὸν νόμον οὐδ' Ex. xxiii. 5.  
 ὁ τὸ ὑποζύγιον τοῦ ἐχθροῦ πεπτωκὸς ὑπὸ τὸν γόμον παρα-  
 δραμῶν ἀκατάγνωστος. ἀλλ' οὐχὶ τὰ νῦν τοιαῦτα. πόθεν;  
 ὅπου γε διὰ πάντων τῆς ἀγάπης ψυγέσης ἀνήρηται μὲν Matt xxiv  
12.  
 ἀδελφῶν σύμπνοια, ὁμονοίας δὲ ἀγνοεῖται καὶ τὸννομα,  
 10 ἀνήρηται δὲ ἀγαπητικαὶ νουθεσίαι, οὐδαμοῦ σπλάγχχνον  
 χριστιανόν, οὐδαμοῦ δάκρυον συμπαθές. οὐκ ἔστιν ὁ τὸν  
 ἀσθενούντα τῇ πίστει προσλαμβάνόμενος, ἀλλὰ τοσοῦτον Rom. xiv. 1.  
 μῖσος τοῖς ὁμοφύλοις πρὸς ἀλλήλους ἐκκέκασται, ὥστε  
 μᾶλλον τοῖς τοῦ πλησίον πτώμασιν ἢ τοῖς οἰκέλοις ἕκαστος  
 15 κατορθώμασιν ἐπαγállονται. ὥσπερ δὲ ἐν ταῖς λοιμικαῖς  
 συμπαθείαις καὶ οἱ κατὰ πᾶσαν ἀκρίβειαν διαιτώμενοι τὰ  
 ἴσα τοῖς ἄλλοις κάμνουσιν, ἐκ τῆς πρὸς τοὺς διεφθαρμένους  
 ὁμιλίας τῆς ἀρρωστίας <sup>3</sup> ἀναπιμπλάμενοι· οὕτω καὶ νῦν  
 πάντες ἀλλήλοις γεγόναμεν ὅμοιοι, ὑπὸ τῆς κατασχούσης  
 20 τὰς ψυχὰς ἡμῶν φιλονεικίας πρὸς τὸν τῶν κακῶν ζῆλον  
 ὑπενεχθέντες. ἐντεῦθεν ἀσύγνωστοι μὲν καὶ πικροὶ <sup>4</sup> κά-

<sup>1</sup> δέοιτο μ (inter δέοι et το spatium unius litterae erasae). <sup>2</sup> πονή-  
 ρον 'in nonnullis codd.' <sup>3</sup> add. πάσης 'duo Reg. codd.' <sup>4</sup> hic  
 iterum incipit ο ex κάθηνται.

78 10. οὐδαμοῦ σπλάγχχνον χριστιανόν, οὐδαμοῦ δάκρυον συμπαθές.  
 Cf. St Basil's letters to the Western Church passim 242, 243; much of  
 his general depression, and the dismal tone of some of his letters, must  
 be put down to his diseased liver, which partly accounts for his com-  
 paratively early death at the age of 50. His brother Gregory reports  
 his grim reply to the threat of a lieutenant governor in Pontus, that he  
 would have his liver torn out; it was spoken within a year of the date  
 of this treatise. The buoyancy of spirit shown by St. Athanasius (five  
 times driven from Alexandria) is a great contrast to the depression of  
 St. Basil, whose short episcopate of nine years was only harassed by  
 the fear, but never interrupted by the reality of exile.

21 πικροὶ . . . ἐξετασταί The 6th Canon of Constantinople (A D. 381)  
 refers to some of these troubles: ἐπειδὴ πολλοὶ τὴν ἐκκλησιαστικὴν

θηται τῶν ἀποτυγχανομένων ἐξετασταί, ἀγνώμονες δὲ καὶ  
 δυσμενεῖς τῶν κατορθομένων κριταί· καὶ τοσοῦτον ὥς  
 εἴκοι τὸ κακὸν ἡμῖν ἐνίδρυται, ὥστε καὶ τῶν ἀλόγων γεγόνα-  
 μεν ἀλογώτεροι, εἴ γε <sup>1</sup> ἐκεῖνα μὲν τὰ ὁμόφυλα ἀλλήλοις  
 συναγελάζεται ἡμῖν δὲ ὁ χαλεπώτατος πόλεμος πρὸς τοὺς 5  
 οἰκέλους ἐστίν.

**79.** Τούτων μὲν οὖν πάντων ἕνεκεν ἔδει σιωπᾶν, ἀλλ'  
<sup>1</sup> Cor xiii 5 <sup>2</sup> ἀνθεῖλκε γὰρ ἐτέρωθεν ἡ ἀγάπη, οὐ ζητοῦσα τὸ ἑαυτῆς καὶ  
 νικᾶν ἀξιούσα πᾶσαν καιρῶν καὶ πραγμάτων δυσχέριαν,  
 Dan iii 12 <sup>3</sup> ἐδίδαξαν δὲ ἡμᾶς καὶ οἱ ἐπὶ τῆς Βαβυλωνίας παῖδες καὶ 10  
 sqq <sup>4</sup> μηδεὺς ὄντος τοῦ συντιθεμένου <sup>5</sup> τῇ εὐσεβείᾳ καθ' ἑαυτοὺς τὸ  
 ἐπιβάλλον ἐκτελεῖν οἷ γε ἐκ μέσης τῆς φλογὸς τὸν Θεὸν  
 ἀνύμνου, μὴ λογιζόμενοι τὸ πλήθος τῶν <sup>6</sup> τὴν ἀλήθειαν  
 ἀθετοῦντων, ἀλλ' ἀρκοῦμενοι ἀλλήλοις, τρεῖς ὄντες. διόπερ  
 οὐδὲ ἡμῖν ὄκνον ἐνεποίησε τῶν πολεμίων τὸ νέφος, ἀλλὰ 15  
 Cf § 2 τὴν ἐλπίδα θέμενοι ἐπὶ τὴν βοήθειαν τοῦ Πνεύματος ἐν  
 πάσῃ παρρησίᾳ κατηγγείλαμεν τὴν ἀλήθειαν. ἡ πάντων ἂν  
<sup>7</sup> ἦν σχετικώτατος, τοὺς μὲν βλασφημοῦντας τὸ Πνεῦμα  
 οὕτως εὐκόλως πρὸς τὸν <sup>8</sup> εὐσεβῆ λόγον ἀποθρασύνεσθαι,  
 ἡμᾶς δὲ τηλικούτον ἔχοντας συνασπιστὴν καὶ συνήγορον 20  
 ὀκνεῖν τὸν λόγον <sup>9</sup> διακονεῖν τὸν ἐκ τῆς τῶν πατέρων παρα-  
 δόσεως πρὸς ἡμᾶς ἀκολουθίᾳ μηνύμης διασωθέντα. ἐπὶ  
 Rom xii 9 πλεῖον δὲ ἡμῶν <sup>10</sup> ἐπήγειρε τὴν ὀρμὴν τῆς τε ἀνυποκρίτου

<sup>1</sup> ἐκεῖνων ο. <sup>2</sup> ἀνθεῖλκεν ἐτέρωθεν (om γὰρ) ο. <sup>3</sup> τὴν εὐσε-  
 βειαν μ. <sup>4</sup> τὸν θεὸν ἀγνωοῦντων (sic) μ ν (γνω in ras. m prima).  
<sup>5</sup> εἴη ν. <sup>6</sup> ἀσεβῆ ο ν. εὐσεβῆ μ. 'sic omnes codd nostri, exceptis  
 tamen R<sub>2</sub> et C in quibus desunt aliqua folia.' <sup>7</sup> om. διακονεῖν  
 μ ν R<sub>3</sub> R<sub>1</sub> R<sub>5</sub> txt ο 'in ora Reg. quarti.' <sup>8</sup> διήγειρε μ ν.

εὐταξίαν συγχεῖν καὶ ἀνατρέπειν βουλόμενοι, φιλέχθως καὶ συκοφαντικῶς  
 αἰτίας τινὰς κατὰ τῶν οἰκονομούντων τὰς ἐκκλησίας ὀρθοδόξων ἐπισκόπων  
 συμπλάσσουν, οὐδὲν ἕτερον ἢ χραίνειν τὰς τῶν ἱερέων ὑπολήψεις, καὶ  
 παραχρᾶς τῶν εἰρηνεύοντων λαῶν κατασκευάζειν ἐπιχειροῦντες. The canon  
 decreed that no charge of an ecclesiastical nature should be brought  
 against a bishop by heretics or schismatics or by church people under  
 a sentence of excommunication, or not yet acquitted of any accusation  
 already laid against them.

σου ἀγάπης τὸ διάπυρον καὶ τὸ τοῦ τρόπου ἐμβριθὲς καὶ ἡσύχιον, ἐγγυώμενον μὴ εἰς πολλοὺς ἐξολίσειν τὰ ῥηθησόμενα, οὐχ ὡς ἄξια κατακρύπτεσθαι, ἀλλ' ὥστε μὴ <sup>1</sup> ῥίπτεσθαι τοῖς χοίροις τοὺς μαργαρίτας. καὶ ταῦτα μὲν εἰς τοσοῦτον· σοὶ Matt vii 6.  
 5 δὲ εἰ μὲν ἀρκούντως ἔχει τὰ εἰρημένα, τοῦτο πέρας ἔστω τοῦ περὶ τούτων λόγου, εἰ δὲ <sup>2</sup> ἐλλιπῶς ἔχειν δόξει, φθόνος οὐδεὶς φιλοπόνως προσεδρεύοντα τῇ ζητήσῃ δι' ἐρωτήσεως ἀφιλο-  
 νείκου προστιθέναι τῇ γνώσει. δώσει γὰρ ὁ Κύριος ἡ δι' ἡμῶν ἡ δι' ἐτέρων τῶν <sup>3</sup> λειπόντων τὴν πλήρωσιν κατὰ τὴν  
 10 ἐπιχορηγουμένην τοῖς ἀξίοις αὐτοῦ γνώσῃ ὑπὸ τοῦ ἀγίου Πνεύματος. ἀμήν.

<sup>1</sup> ῥιπτέσθαι (sic) ο.    <sup>2</sup> ἐλλιπῶς μ. ο.    <sup>3</sup> txt. ο. v 'duo codd.' λοι-  
 πῶν 'ali duo'    λειπομένων μ. Ben.

79. 6 εἰ δὲ ἐλλιπῶς ἔχειν δόξει. The letters to Amphilocheius which are appended to this edition seem to have been written in reply to further enquiries made in conformity with this offer, they deal with the connexion between faith, knowledge, and worship; the meaning of οὐσία and ὑπόστασις, and the possible objection that might be founded on our Lord's 'not knowing the day and the hour' of the end of the world.

10. ὑπὸ τοῦ ἀγίου Πνεύματος. ἀμήν We find two references in subsequent letters to the value set upon this book. In Ep 231, St Basil says τὸ περὶ τοῦ Πνεύματος βιβλίον γέγραπται μὲν ἡμῖν καὶ ἐξείργασται, ὡς αὐτὸς οἶδας· ἀποστέλλαι δὲ ἐν χάριτι γεγραμμένον ἐκώλυσάν με οἱ μετ' ἐμοῦ ἀδελφοί, εἰπόντες παρὰ τῆς εὐγενείας σου ἐντολὰς ἔχειν ἐν σωματικῇ γράφῃ (cf. letter of Constantine to Eusebius of Caesarea, ὅπως ἂν πεντήκοντα σωματῖα ἐν διφθέραις ἐγκατασκευάσῃς εὐανάγνωστά τε καὶ πρὸς τὴν χρῆσιν εὐπαράκομιστα, ὑπὸ τεχνιτῶν καλλιγράφων, καὶ ἀκριβῶς τὴν τέχνην ἐπισταμένων, γραφῆναι κελεύσεις Socr. i. 9)· and in a somewhat later letter (248) there is a request to Amphilocheius to send a trusty messenger for the book. Κἂν εὕρῃς τινὰ τὸν πιστῶς σοι δυνάμενον διακομίσαι τὸ ποιηθὲν ἡμῖν βιβλίον, καταβίῃσον μεταστείλασθαι, ἵνα, τῇ σῇ ἐπικρίσει θαρρήσαντες, καὶ εἰς ἄλλων χεῖρας αὐτὸ διαπεμψώμεθα.

#### ADDITIONAL NOTE TO § 66.

Bishop Moberly constantly makes use of this book, both in his *Sayings of the Great Forty Days*, and in his Bampton Lectures (1868) on *The Administration of the Holy Spirit in the Body of Christ*. In the latter work (Lect. viii. p. 230, 2nd edition), he calls it 'that most precious

Treatise on the Holy Spirit.' In the former work (Discourse iv, The Sacred Name, p. 213, 4th edition), he uses words which illustrate St. Basil's statements on tradition: 'Of the details, indeed, and particulars of the dogmatic teaching of the Apostles, they have left very small written record. We know that they taught dogmatically; we know that the writings of the New Testament are not their dogmatic teaching. Those writings are without exception addressed to persons, already instructed, already put in charge of the sacred deposit of Christian truth by the sacrament of Baptism.' He qualifies this statement, by adding that 'no portion of the mass of divinely revealed truth lacks written proof or confirmation from some part or other of their writings. But that truth is nowhere exhibited entire, nowhere systematically or theologically stated as in a creed or catechism, nowhere so stated as it was used for purposes of instruction or profession.'



EPISTLES  
FROM  
ST. BASIL TO AMPHILOCHIUS  
ON SUBJECTS CONNECTED WITH  
DE SPIRITU SANCTO



EPISTOLA 233.

Ἀμφιλοχίῳ ἐρωτήσαντι <sup>1</sup> τίς ἡ τοῦ νοῦ ἐνέργεια.

1. Οἶδα καὶ αὐτὸς ἀκούσας τούτου, καὶ γνωρίζω τῶν ἀνθρώπων τὴν κατασκευήν. Τί οὖν ἐροῦμεν πρὸς ταῦτα; Ὅτι καλὸν μὲν ὁ νοῦς· καὶ ἐν τούτῳ ἔχομεν τὸ κατ' εἰκόνα τοῦ κτίσαντος. Καὶ καλὸν τοῦ νοῦ ἡ ἐνέργεια· καὶ ὅτι, ἀεὶ κίνητος ὢν οὗτος, πολλάκις μὲν φαντασιοῦται περὶ τῶν οὐκ ὄντων ὡς ὄντων, πολλάκις δὲ εὐθυβόλως ἐπὶ τὴν ἀλήθειαν φέρεται. Ἄλλ' ἐπειδὴ τούτῳ διτταὶ δυνάμεις παραπεφύκασι, κατὰ τὴν ἡμετέραν τῶν εἰς Θεὸν πεπιστευκότων ὑπόληψιν, ἡ μὲν πονηρά, ἡ τῶν δαιμόνων, πρὸς τὴν ἰδίαν ἀποστασίαν ἡμᾶς συνεφελκομένη, ἡ δὲ θειότερα καὶ ἀγαθὴ πρὸς τὴν τοῦ Θεοῦ ὁμολώσιν ἡμᾶς ἀνάγουσα· ὅταν μὲν ἐφ' ἑαυτοῦ μένῃ ὁ νοῦς, μικρὰ καθορᾷ καὶ τὰ ἑαυτῷ σύμμετρα· ὅταν δὲ τοῖς ἀπατῶσιν ἑαυτὸν ἐπιδῷ, ἀφανίσας τὸ οἰκεῖον κριτήριον, φαντασίαις σύνεστιν ἄλλοκότοις. Τότε καὶ τὸ ξύλον οὐχὶ ξύλον εἶναι νομίζει, ἀλλὰ Θεόν· καὶ χρυσὸν οὐχὶ χρήματα εἶναι κρίνει, ἀλλὰ σεβάσματα. Ἐὰν δὲ πρὸς τὴν θειότεραν ἀπονεύσῃ μερίδα, καὶ τὰς τοῦ Πνεύματος ὑποδέξῃται χάριτας, τότε γίνεται τῶν θειότερων καταληπτικός, ὅσον αὐτοῦ τῇ φύσει σύμμετρον. Τρεῖς οὖν εἰσιν οἰονεῖ βίων καταστάσεις·

<sup>1</sup> Amphilocheus' application seems to have referred to the question whether the renewal to perfect knowledge (Col iii. 10) was, as some one said, merely an improvement of the natural powers of the νοῦς, or was the additional gift of the presence of the Holy Spirit. St. Basil had said that the Holy Spirit brought us to the contemplation of God, οὐκ ἔλαθεν τὴν δεῖξιν ποιούμενον, ἀλλ' ἐν ἑαυτῷ εἰσάγον πρὸς τὴν ἐπίγνωσιν (§ 47).

καὶ ἰσάριθμοι τούτοις αἱ τοῦ νοῦ ἡμῶν ἐνέργειαι. \*Ἦ γὰρ πονηρὰ ἡμῶν τὰ ἐπιτηδεύματα, καὶ πονηρὰ ἡμῶν δηλονότι τὰ τοῦ νοῦ κινήματα· οἶον μοιχεῖται, κλοπαί, εἰδωλολατρεῖται, συκοφανταί, ἔριδες, θυμοί, ἐριθείαι, φυσιώσεις, καὶ ὅσα ἐν τοῖς ἔργοις τῆς σαρκὸς ὁ ἀπόστολος Παῦλος ἀπηριθμήσατο· ἡ μέση τίς ἐστι τῆς ψυχῆς ἡ ἐνέργεια, οὔτε κατεγνωσμένου τι ἔχουσα, οὔτε ἐπαινετόν· ὡς ἡ τῶν βαναύσων τούτων τεχνῶν ἀνάληψις, ἃς δὴ καὶ μέσας προσαγορεύομεν, οὐδὲν τῷ ἑαυτῶν λόγῳ πρὸς ἀρετὴν ἢ κακίαν ἀποκλινούσας. Ποία γὰρ κακία κυβερνητικῆς ἢ ἰατρικῆς; Οὐ μέντοιγε οὐδὲ ἀρεταὶ αὐταὶ καθ' ἑαυτάς, ἀλλ' ἐκ τῆς τῶν κεχρημένων προαιρέσεως πρὸς τὴν τοῦ ἐτέρου τῶν ἀντικειμένων ἀποκλίνουσι μοῖραν. Ὁ μέντοι τῇ Θεότητι τοῦ Πνεύματος ἀνακραθεὶς νοῦς, οὗτος ἤδη τῶν μεγάλων ἐστὶ θεωρημάτων ἐποπτικός, καὶ καθορᾷ τὰ θεῖα κάλλη, τοσοῦτον μέντοι, ὅσον ἡ χάρις ἐνδίδωσι, καὶ ἡ κατασκευὴ αὐτοῦ ὑποδέχεται.

2. "Ὡστε ἀφέντες ἐκείνας τὰς διαλεκτικὰς ἐρωτήσεις, μὴ κακεντρεχῶς, ἀλλ' εὐλαβῶς ἐξεταζέτωσαν τὴν ἀλήθειαν. Δέδοται ἡμῖν τὸ τοῦ νοῦ κριτήριον εἰς τὴν τῆς ἀληθείας σύνεσιν. Ἔστι δὲ ἡ αὐτοαλήθεια ὁ Θεὸς ἡμῶν. "Ὡστε προηγούμενόν ἐστιν τῷ νῷ τὸν Θεὸν ἡμῶν ἐπιγινώσκειν· ἐπιγινώσκειν δὲ οὕτως ὡς δύνατον γνωρίζεσθαι τὸν Ἀπειρομεγέθη ὑπὸ τοῦ μικροτάτου. Οὐδὲ γάρ, ἐπειδὴ ὀφθαλμοὶ εἰς κατανόησιν τῶν ὁρατῶν εἰσι τεταγμένοι, ἤδη πάντα τὰ ὁρατὰ ὑπὸ τὴν ὄψιν ἄγεται. Οὐδὲ γὰρ τὸ ἡμισφαίριον τοῦ οὐρανοῦ ἐν μιᾷ ῥοπῇ καθορᾶται, ἀλλὰ φαντασία μὲν ὅψεως ἡμᾶς περιίσταται, κατὰ δὲ τὴν ἀλήθειαν πολλά, ἵνα μὴ πάντα εἴπω, ἔστιν ἐν αὐτῷ τὰ ἀγνωσόμενα· ἀστέρων φύσις, μεγέθη τούτων, διαστήματα, κινήσεις, συνδρομαί, ἀποστάσεις, αἱ λοιπαὶ σχέσεις, αὐτὴ ἡ οὐσία τοῦ στερεώματος, τὸ βάθος τὸ ἀπὸ τῆς κοίτης περιφερείας ἐπὶ τὴν κυρτὴν ἐπιφάνειαν. Ἄλλ' ὅμως οὐκ ἂν εἴποιμεν ἀόρατον εἶναι τὸν οὐρανὸν διὰ τὰ ἀγνωσόμενα, ἀλλ' ὁρατὸν διὰ τὴν μετρίαν αὐτοῦ κατανόησιν. Οὕτω δὴ καὶ περὶ Θεοῦ. Εἰ μὲν βεβλαμμένος ἐστιν

ὑπὸ δαιμόνων ὁ νοῦς, εἰδωλολατρήσει, ἢ πρὸς ἄλλο τι εἶδος ἀσεβείας παρατραπήσεται· εἰ δὲ τῇ τοῦ Πνεύματος ἑαυτὸν ἐπιδέδωκε βοήθειᾳ, τὴν ἀλήθειαν γνωρίσει, καὶ Θεὸν ἐπιγνώσεται. Ἐπιγνώσεται δέ, ὡς ὁ Ἀπόστολος εἶπεν, ἐκ μέρους, ἐν δὲ τῇ μετὰ τοῦτο ζωῇ τελεώτερον· ὅταν γὰρ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται. Ὡστε καὶ καλὸν <sup>1 Cor xiii 10</sup> τοῦ νοῦ τὸ κριτήριον, καὶ πρὸς εὐχρηστον τέλος, τὴν Θεοῦ κατανόησιν, δεδομένον, ἐνεργοῦν μέντοι τοσοῦτον ὅσον αὐτῷ χωρητόν.

# ΕΠΙΣΤΟΛΑ 234.

Τῷ αὐτῷ πρὸς ἄλλο ἐρώτημα.

1. Ὁ οἶδας, σέβεις ; ἢ ὁ ἀγνοεῖς ; Ἐὰν ἀποκρινώμεθα, δ οἶδαμεν, τοῦτο προσκυνούμεν, ταχεῖα παρ' αὐτῶν ἢ ἀπάντησις. Τίς ἡ οὐσία τοῦ προσκυνουμένου ; Ἐὰν δὲ ἀγνοεῖν ὁμολογήσωμεν τὴν οὐσίαν, πάλιν ὑμῖν περιτρέψαντες λέγουσιν ὅτι Οὐκοῦν δ οὐκ οἶδατε προσκυνεῖτε. Ἰμεῖς δὲ λέγομεν, ὅτι τὸ εἰδέναι πολύσημον. Καὶ γὰρ τὴν μεγαλειότητα τοῦ Θεοῦ εἰδέναι λέγομεν, καὶ τὴν δύναμιν, καὶ τὴν σοφίαν, καὶ τὴν ἀγαθότητα καὶ τὴν πρόνοιαν ἣ ἐπιμελεῖται ἡμῶν, καὶ τὸ δίκαιον αὐτοῦ τῆς κρίσεως· οὐκ αὐτὴν τὴν οὐσίαν. Ὡστε ἐπηρεαστικὴ ἡ ἐρώτησις. Οὐ γὰρ ὁ τὴν οὐσίαν μὴ φάσκων εἰδέναι ὠμολόγησε τὸν Θεὸν μὴ ἐπίστασθαι, ἐκ πολλῶν ὧν ἀπηριθμησάμεθα συναγομένης ἡμῖν τῆς περὶ Θεοῦ ἐννοίας. Ἄλλ' ἀπλοῦς, φησὶν, ὁ Θεός, καὶ πᾶν ὅπερ ἂν αὐτοῦ ἀπαριθμήσῃ γνωστόν, τῆς οὐσίας ἑστί. Τοῦτο τὸ σοφισμὰ ἔστι μυρίας τὰς ἀτοπίας ἔχον. Τοσοῦτων τῶν ἀπηριθμημένων ὄντων, πότερον ταῦτα πάντα μιᾶς οὐσίας ὀνόματα ; καὶ ἰσοδυναμεῖ ἀλλήλοις τὸ φοβερόν αὐτοῦ καὶ τὸ φιλόανθρωπον, τὸ δίκαιον καὶ τὸ δημιουργικόν, τὸ προγνωστικόν καὶ τὸ ἀνταποδοτικόν, τὸ μεγαλεῖον καὶ τὸ προ-

νοητικόν; ἢ καὶ ὅπερ ἂν τούτων εἴπωμεν, τὴν οὐσίαν δηλοῦμεν; Εἴπερ γὰρ τοῦτο λέγουσι, μὴ ἐρωτάωσαν εἰ τὴν οὐσίαν οἶδαμεν τοῦ Θεοῦ, ἀλλὰ πυνθανέσθωσαν ἡμῶν, εἰ φοβερὸν οἶδαμεν τὸν Θεόν, ἢ εἰ δίκαιον, ἢ εἰ φιλόανθρωπον; Ταῦτα ὁμολογοῦμεν εἰδέναι. Εἰ δὲ ἄλλο τι λέγουσι τὴν οὐσίαν, μὴ παραλογίσθωσαν ἡμᾶς διὰ τῆς ἀπλότητος. Αὐτοὶ γὰρ ὡμολόγησαν ἄλλο καὶ ἄλλο εἶναι τὴν τε οὐσίαν καὶ τῶν ἀπριθμημένων ἕκαστον. 'Ἄλλ' αἱ μὲν ἐνέργειαι ποικίλαι, ἡ δὲ οὐσία ἀπλή. 'Ημεῖς δὲ ἐκ μὲν τῶν ἐνεργειῶν γνωρίζειν λέγομεν τὸν Θεὸν ἡμῶν, τῇ δὲ οὐσίᾳ αὐτῇ προσεγγίζειν οὐχ ὑπισχνούμεθα. Αἱ μὲν γὰρ ἐνέργειαι αὐτοῦ πρὸς ἡμᾶς καταβαίνουσιν, ἡ δὲ οὐσία αὐτοῦ μένει ἀπρόσιτος.

2. 'Ἄλλ' εἰ τὴν οὐσίαν, φησίν, ἀγνοεῖς, αὐτὸν ἀγνοεῖς. Σὺ δὲ ἀντίστρεψον, ὅτι Εἰ τὴν οὐσίαν λέγεις εἰδέναι, αὐτὸν οὐκ ἐπίστασαι. Οὐτε γὰρ ὁ λυσσόδηκτος, βλέπων τὸν κύνα ἐν τῇ φιάλῃ, πλείον ὁρᾷ τῶν ὑγαινόντων· ἀλλὰ διὰ τοῦτο ἐλεεινός, ὅτι οἶται βλέπειν ἃ μὴ ὁρᾷ. Μὴ οὖν θαυμάσης τοῦτον τῆς ἐπαγγελίας, ἀλλὰ τῆς παρανοίας αὐτοῦ ἐλεεινὸν κρίνουν. Γίνωσκε τοίνυν, ὅτι παιζόντων ἐστὶν ἡ φωνή· Εἰ τὴν οὐσίαν τοῦ Θεοῦ ἀγνοεῖς, ὃ μὴ γινώσκεις, σέβεις. 'Εγὼ δέ, ὅτι μὲν ἔστιν, οἶδα· τί δὲ ἡ οὐσία, ὑπὲρ διάνοιαν τίθεται. Πῶς οὖν σώζομαι; Διὰ τῆς πίστεως. Πίστις δὲ αὐτάρκης εἰδέναι, ὅτι ἔστι Θεός, οὐχὶ τί ἐστὶ καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. Εἵδησις ἄρα τῆς Θείας οὐσίας ἢ αἴσθησις αὐτοῦ τῆς ἀκαταληψίας· καὶ σεπτόν οὐ τὸ καταληφθὲν τίς ἢ οὐσία, ἀλλ' ὅτι ἔστιν ἡ οὐσία.

John 1 48

3. Καὶ ἀντερωτάσθωσαν οὕτω. 'Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ Μονογενὴς Υἱός, ὃ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, οὗτος ἐξηγήσατο.' Τί ἐξηγήσατο τοῦ Πατρὸς ὁ Μονογενής; Τὴν οὐσίαν, ἢ τὴν δύναμιν; Εἰ τὴν δύναμιν, ὅσον ἐξηγήσατο ἡμῖν, τοσοῦτον γνωρίζομεν. Εἰ τὴν οὐσίαν, εἶπε, ποῦ εἶπεν αὐτοῦ τὴν ἀγευνησίαν οὐσίαν; 'Ἀβραὰμ πότε προσεκύνησεν; Οὐχ ὅτε ἐπίστευσεν; Πότε δὲ ἐπίστευσεν; Οὐχ ὅτε ἐκλήθη; Ποῦ οὖν ἐνταῦθα ἢ κατάληψις

Gen xviii 3.

Gen xv 6



αὐτῷ ἐμαρτυρήθη παρὰ τῆς Γραφῆς ; Οἱ μαθηταὶ δὲ αὐτὸν Matt xiv 33  
 πότε προσεκύνησαν ; Οὐχ ὅτε τὴν κτίσιν αὐτῷ εἶδον ὑποτε-  
 ταγμένην ; Ἐκ γὰρ θαλάσσης καὶ ἀνέμων ὑπακουσάντων  
 αὐτῷ ἐγνώρισαν αὐτοῦ τὴν Θεότητα. Οὐκοῦν ἀπὸ μὲν τῶν  
 ἐνεργειῶν ἢ γνώσεως, ἀπὸ δὲ τῆς γνώσεως ἢ προσκύνησις.  
 Πιστεύεις, ὅτι δύναμαι τοῦτο ποιῆσαι ; Πιστεύω, Κύριε καὶ Matt ix 28  
 προσεκύνησεν αὐτῷ. Οὕτως ἢ μὲν προσκύνησις τῇ πίστει  
 ἀκολουθεῖ ἢ δὲ πίστις ἀπὸ δυνάμεως βεβαιούται. Εἰ δὲ  
 λέγεις τὸν πιστεύοντα καὶ γινώσκειν, ἀφ' ὧν πιστεύει, ἀπὸ  
 τούτων καὶ γινώσκει. ἢ καὶ ἀνάπαλιν, ἀφ' ὧν γινώσκει,  
 ἀπὸ τούτων καὶ πιστεύει. Γινώσκουμεν δὲ ἐκ τῆς δυνάμεως  
 τὸν Θεόν. Ὡστε πιστεύομεν μὲν τῷ γνωσθέντι, προσκυ-  
 νοῦμεν δὲ τῷ πιστευθέντι.

## EPISTOLA 235.

Τῷ αὐτῷ πρὸς ἄλλο ἐρώτημα.

1. Τί πρότερον, ἢ γνώσις ἢ ἡ πίστις ; Ἡμεῖς δὲ λέγομεν,  
 ὅτι καθόλου μὲν ἐπὶ τῶν μαθημάτων πίστις γνώσεως προ-  
 ηγεῖται ἐπὶ δὲ τοῦ καθ' ἡμᾶς λόγου καὶ λέγει τις προκα-  
 τάρχειν τὴν γνώσιν τῆς πίστεως, οὐ διαφερόμεθα γνώσιν  
 μέντοι τὴν τῇ ἀνθρωπίνῃ καταλήψει σύμμετρον. Ἐπὶ μὲν  
 γὰρ τῶν μαθημάτων πιστεῦσαι δεῖ πρῶτον, ὅτι ἄλφα λέγεται,  
 καὶ μαθόντα τοὺς χαρακτήρας καὶ τὴν ἐκφώνησιν, ὕστερον  
 λαβεῖν καὶ τὴν ἀκριβῆ κατανόησιν τῆς δυνάμεως τοῦ  
 στοιχείου ἐν δὲ τῇ περὶ Θεοῦ πίστει ἡγεῖται μὲν ἡ ἔννοια  
 ἢ περὶ τοῦ, ὅτι ἔστι Θεός ταύτην δὲ ἐκ τῶν δημιουργημάτων  
 συνάγομεν. Σοφὸν γάρ, καὶ δυνατόν, καὶ ἀγαθόν, καὶ πάντα  
 αὐτοῦ τὰ ἄορατα ἀπὸ τῆς τοῦ κόσμου κτίσεως νοοῦντες  
 ἐπιγινώσκουμεν. Οὕτω δὲ καὶ Δεσπότην ἑαυτῶν αὐτὸν  
 καταδεχόμεθα. Ἐπειδὴ γὰρ πάντος μὲν τοῦ κόσμου Δημι-  
 ουργὸς ὁ Θεός, μέρος δὲ κόσμου ἡμεῖς, καὶ ἡμῶν ἅρα Δημιουρ-

γὸς ὁ Θεός. Ταύτη δὲ τῇ γνώσει ἢ πίστις ἀκολουθεῖ, καὶ τῇ τοιαύτῃ πίστει ἢ προσκύνῃσι.

2. Νῦν δὲ ἐπειδὴ πολύσημόν ἐστι τὸ τῆς γνώσεως ὄνομα, οἱ καταπαίζοντες τῶν ἀκεραιωτέρων, καὶ ὁμοίως ἐπιδεικνύμενοι τοῖς παραδόξοις, ὥς οἱ ἐν τοῖς θεάτροις ἐν ταῖς πάντων ὄψεσι τὰς ψήφους κλέπτουτες, τῇ ἐρωτῇσει τοῦ καθόλου τὸ πᾶν συναρπάζουσιν. Ἐπειδὴ γὰρ τὸ τῆς γνώσεως ὄνομα ἐπὶ πολὺ διαβαίνει, καὶ γνωστὸν τί ἐστι, τὸ μὲν κατὰ ἀριθμόν, τὸ δὲ κατὰ μέγεθος, τὸ δὲ κατὰ δύναμιν, τὸ δὲ κατὰ τὸν τρόπον τῆς ὑπάρξεως, τὸ δὲ κατὰ τὸν χρόνον τῆς γεννήσεως, τὸ δὲ κατ' οὐσίαν· οὗτοι, ἐν ἐρωτῇματι τὸ ὅλον παραλαμβάνοντες, ἔαν μὲν λάβωσιν ἡμᾶς ὁμολογοῦντας, ὅτι γινώσκομεν, ἀπαιτοῦσιν ἡμῖν τῆς οὐσίας τὴν εἶδῃσιν· ἔαν δὲ ἴδωσιν ἡμᾶς εὐλαβουμένους πρὸς τὴν ἀπόφασιν, περιτρέπονσιν ἡμῖν τῆς ἀσεβείας τὸ θνείδος. Ἄλλ' ἡμεῖς εἰδέναι μὲν ὁμολογοῦμεν τὸ γνωστὸν τοῦ Θεοῦ, εἰδέναι δὲ τι πάλιν ὃ ἐκφεύγει ἡμῶν τὴν κατάληψιν. Ὡς οὖν ἕαν με ἐρωτήσης, εἰ οἶδα, τί ἐστὶν ἄμμος, κὰν ἀποκρίνωμαι, ὅτι ἐπίσταμαι, συκοφαντήσεις προδήλως, ἔαν εὐθὺς καὶ τὸν ἀριθμὸν αὐτῆς ἀπαιτήσης· διότι ἡ μὲν πρώτη σου ἐρώτησις πρὸς τὸ εἶδος ἔφερε τῆς ἄμμου, ἡ δὲ δευτέρα συκοφαντία περὶ τὸν ἀριθμὸν αὐτῆς περιετράπη. Ὁμοίον ἐστι τοῦτο τὸ σόφισμα τῷ λέγοντι· Οἶδας Τιμόθεον; Οὐκοῦν ἔαν Τιμόθεον οἶδας, οἶδας αὐτοῦ καὶ τὴν φύσιν, ἀλλὰ μὴν ὡμολόγησας εἰδέναι Τιμόθεον, ἀπόδος τοίνυν ἡμῖν τὸν λόγον τῆς Τιμοθέου φύσεως. Ἐγὼ δὲ καὶ οἶδα Τιμόθεον καὶ οὐκ οἶδα· οὐ μὴν κατὰ ταῦτόν, καὶ ἐν τῷ αὐτῷ. Οὐ γὰρ καθ' ὃ οἶδα, κατὰ τοῦτο καὶ οὐκ οἶδα· ἀλλὰ κατ' ἄλλο μὲν οἶδα, κατ' ἄλλο δὲ ἀγνοῶ. Οἶδα μὲν γὰρ αὐτὸν κατὰ τὸν χαρακτῆρα, καὶ τὰ λοιπὰ ἰδιώματα· ἀγνοῶ δὲ αὐτοῦ τὴν οὐσίαν. Ἐπεὶ καὶ ἐμαυτὸν οὕτω τούτῳ τῷ λόγῳ καὶ οἶδα καὶ ἀγνοῶ. Οἶδα μὲν γὰρ ἐμαυτὸν ὅστις εἰμὶ· οὐκ οἶδα δέ, καθὼς τὴν οὐσίαν μου ἀγνοῶ.

3. Επεὶ ἐξηγησάσθωσαν ἡμῖν, πῶς εἶπεν ὁ Παῦλος, ὅτι

‘Νῦν μὲν ἐκ μέρους γινώσκομεν.’ Ἄρα ἐκ μέρους τὴν οὐσίαν 1 Cor xiii 9.  
 αὐτοῦ γινώσκομεν, οἷον ἐκ μέρους τῆς οὐσίας αὐτοῦ γινώσκομεν ;  
 Ἄλλ’ ἄποπον, ἀμερὴς γὰρ ὁ Θεός. Ἄλλ’ ὅλην αὐτὴν γινώ-  
 σκομεν ; Πῶς οὖν, ‘Ὅταν ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους 1 Cor xiii 10  
 καταργηθήσεται ;’ Οἱ δὲ εἰδωλολάτραι τί ἐγκαλοῦνται ; Οὐχ  
 ὅτι, ‘γνόντες τὸν Θεόν, οὐχ ὡς Θεὸν ἐδόξασαν ;’ Ἡ Γαλάται Rom i 21  
 δὲ οἱ ἀνόητοι ὑπὸ τοῦ Παύλου διὰ τί ὀνειδίζονται, λέγοντος·  
 ‘Νυνὶ δέ, γνόντες τὸν Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, Gal iv 9  
 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα ;’  
 Γνωστὸς δὲ πῶς ἦν ἐν τῇ Ἰουδαίᾳ ὁ Θεός ; Ἄρα ἐπειδὴ ἐν  
 τῇ Ἰουδαίᾳ ἡ οὐσία, ἣτις ποτὲ ἦν, ἐπεγνώσθη ; ‘Ἐγνων,’ 1s i 3  
 φησί, ‘βοῦς τὸν κτησάμενον αὐτόν’ δηλονότι ὁ βοῦς καθ’  
 ἑμᾶς ἔγνω τὴν οὐσίαν τοῦ Κυρίου· ‘Καὶ ὄνος τὴν φάτνην τοῦ  
 κυρίου αὐτοῦ.’ ἔγνω οὖν καὶ ὁ ὄνος τῆς φάτνης τὴν οὐσίαν.  
 ‘Ἰσραὴλ δέ με,’ φησί, ‘οὐκ ἔγνω.’ Τοῦτο ἐγκαλεῖται καθ’  
 ἑμᾶς Ἰσραὴλ, ὅτι τὴν οὐσίαν, ἣτις ποτὲ ἔστι, τοῦ Θεοῦ οὐκ  
 ἐπέγνω. ‘Ἐκχεον,’ φησί, ‘τὴν ὀργήν σου ἐπὶ τὰ ἔθνη τὰ Ps lxxiv.  
 μὴ γινώσκοντά σε,’ τοῦτέστι, τὰ τὴν οὐσίαν σου μὴ κατε- (LXX.  
 ληφότα. Ἀλλὰ πολλαχῶς ἡ γνώσις, ὡς ἔφαμεν. Ἡ τε γὰρ lxxviii.) 6  
 τοῦ κτίσαντος ἡμᾶς σύνεσις, καὶ ἡ τῶν θαυμασίων αὐτοῦ  
 κατανόησις, καὶ ἡ τήρησις τῶν ἐντολῶν, καὶ ἡ οἰκείωσις  
 ἡ πρὸς αὐτόν· οἱ δέ, πάντα ταῦτα παρωσάμενοι, ἐπὶ  
 ἐν σημαινόμενον τὴν γνώσιν ἔλκουσι, τὴν θεωρίαν αὐτῆς τοῦ  
 Θεοῦ τῆς οὐσίας. ‘Θήσεις,’ φησί, ‘ἀπέναντι τῶν μαρτυ- Ex xxxv 21.  
 ρίων, ὅθεν γνωσθήσομαί σοι ἐκεῖθεν.’ Ἄρα τὸ Γνωσθήσομαι,  
 ἀντὶ τοῦ τὴν οὐσίαν μου ἐμφανίσω ; ‘Ἐγνων Κύριος τοὺς 2 Tim ii 19  
 ὄντας αὐτοῦ.’ Ἄρα οὖν τῶν μὲν ἑαυτοῦ τὴν οὐσίαν ἔγνω,  
 τῶν δὲ ἀπειθούντων ἀγνοεῖ τὴν οὐσίαν ; ‘Ἐγνων Ἀδὰμ τὴν Gen iv 1.  
 γυναῖκα αὐτοῦ.’ Ἄρα τὴν οὐσίαν αὐτῆς ἐγνώρισε ; καὶ περὶ  
 τῆς ‘Ρεβέκκας, ‘Παρθένος,’ φησί, ‘ἀνὴρ οὐκ ἔγνω αὐτήν’ καί, Gen xxiv 16  
 ‘Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω ;’ Ἄρα ‘Ρεβέκκας Luke i 34  
 μὲν τὴν οὐσίαν οὐδεὶς ἐπέγνω ; Μαρία δὲ τοῦτό φησιν· ὅτι  
 Οὐδενὸς ἀνδρὸς ἐνόησα τὴν οὐσίαν ; Ἡ τό, Ἐγνων, ἐπὶ τῶν  
 γαμικῶν συμπλοκῶν ἔθος τῇ Γραφῇ ὀνομάζειν ; καὶ τὸ

γνωσθήσεσθαι τὸν Θεὸν ἀπὸ τοῦ ἱλαστηρίου, τουτέστιν, ἐμφανισθήσεσθαι τοῖς λατρεύουσι. Καὶ τό, "Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ, τουτέστιν, ἐδέξατο αὐτοὺς διὰ τῶν ἀγαθῶν ἔργων εἰς τὴν πρὸς αὐτὸν οἰκείωσιν. '

### ΕΠΙΣΤΟΛΑ 236.

Τῷ αὐτῷ Ἀμφιλοχίῳ.

1. Ἐζητημένον ἤδη παρὰ πολλοῖς τὸ εὐαγγελικὸν ῥητόν·  
 Mark xiii 32 περὶ τοῦ ἀγνοεῖν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν τὴν ἡμέραν τοῦ τέλους, καὶ τὴν ὥραν, καὶ μάλιστα συνεχῶς προβαλλόμενον παρὰ τῶν Ἀνομοίων ἐπὶ καθαιρέσει τῆς δόξης τοῦ Μονογενοῦς εἰς ἀπόδειξιν τοῦ κατὰ τὴν οὐσίαν ἀνομοίου, καὶ τῆς κατὰ τὴν ἀξίαν ὑφέσεως, ὡς οὐ δυναμένου οὔτε τὴν αὐτὴν ἔχειν φύσιν, οὔτε ἐν ὁμοιότητι μιᾷ νοεῖσθαι τοῦ μὴ πάντα εἰδότης πρὸς τὸν ἐμπεριλαβόντα τὴν εἴδησιν τῶν ὅλων τῇ προγνωστικῇ ἑαυτοῦ καὶ ἐπιβλητικῇ τῶν μελλόντων δυνάμει· τοῦτο νῦν παρὰ τῆς σῆς συνέσεως ἡμῖν ὡς καινὸν προεβλήθη. Ἄ τοῖνυν ἐκ παιδὸς παρὰ τῶν πατέρων ἠκούσαμεν, καὶ διὰ τὴν πρὸς τὰ καλὰ φιλίαν ἀβασανίστως παρεδεξάμεθα, ταῦτα εἰπεῖν ἔχομεν, τῶν μὲν Χριστομάχων τὴν ἀναισχυντίαν οὐ διαλύοντα, (τίς γὰρ ἂν καὶ φανείη λόγος τῆς ὀρμῆς αὐτῶν ἰσχυρότερος;) τοῖς δὲ ἀγαπῶσι τὸν Κύριον, καὶ τῆς ἐκ τοῦ λόγου ἀποδείξεως ἰσχυρότεραν τὴν ἐκ πίστεως πρύλινιν κεκτημένοις, ἀρκοῦσαν ἴσως παρεχόμενα τὴν πληροφορίαν. "Ὅτι τό, οὐδεὶς, καθολικὸν μὲν εἶναι δοκεῖ ῥῆμα, ὡς μηδὲ ἐν πρόσωπον διὰ τῆς φωνῆς ταύτης ὑπεξηγήσθαι· ἔστι δὲ οὐχ οὕτω παρὰ τῇ Γραφῇ  
 Mark x 18 ἀναφερόμενον, ὡς τετηρήκαμεν ἐπὶ τοῦ, 'Οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός.' Οὐδὲ γὰρ ἐκεῖ ἑαυτὸν ἕξω τιθεῖς<sup>1</sup> τῆς τοῦ

<sup>1</sup> Eunomius also asserted that the *μόνος ἀγαθός* does not here exclude the speaker

ἀγαθοῦ φύσεως ὁ Υἱός, ταῦτα λέγει. Ἄλλ' ἐπειδὴ τὸ πρῶτον ἀγαθὸν ὁ Πατήρ, τό, οὐδεῖς, συνυπακουμένου τοῦ, πρῶτος, εἰρήσθαι πιστευόμεν' καὶ τό, 'Οὐδεῖς οἶδε, τὸν Υἱὸν εἰ μὴ ὁ Matt xi 27 Πατήρ.' Οὐδὲ γὰρ ἐκεῖ ἄγνοιαν τοῦ Πνεύματος κατηγορεῖ, ἀλλὰ πρῶτῃ τῷ Πατρὶ ὑπάρχειν τὴν γνώσιν τῆς ἑαυτοῦ φύσεως μαρτυρεῖ. Οὕτω καὶ τό, 'Οὐδεῖς οἶδε,' τὴν πρώτην Matt xxiv 36 εἰδήσιν τῶν τε ὄντων καὶ τῶν ἐσομένων ἐπὶ τὸν Πατέρα ἀνάγοντος, καὶ διὰ πάντων τὴν πρώτην αἰτίαν τοῖς ἀνθρώποις ὑποδεικνύντος εἰρήσθαι νομίζομεν. Ἐπεὶ πῶς ἡ ταῖς λοιπαῖς μαρτυραῖς τῆς Γραφῆς ἀκολουθεῖ τὸ ῥητόν, ἡ ταῖς κοιναῖς ἡμῶν ἐννοαῖς συμβαίνειν δύναται, τῶν πεπιστευκότων Εἰκόνα εἶναι τοῦ Θεοῦ τοῦ ἀοράτου τὸν Μονογενῆ, Εἰκόνα Col i 15 δὲ οὐ χαρακτήρος σωματικοῦ, ἀλλ' αὐτῆς τῆς Θεότητος, καὶ τῶν ἐπινουμένων τῇ οὐσίᾳ τοῦ Θεοῦ μεγαλείων, Εἰκόνα δυνάμεως, Εἰκόνα σοφίας, καθὼς εἴρηται Χριστὸς Θεοῦ δύναμις, 1 Cor. i 24. καὶ Θεοῦ σοφία; Μέρος δὲ δηλονότι τῆς σοφίας ἡ γνῶσις' ἦν οὐκ ἐξεικονίζει πᾶσαν, εἴπερ τινῶν ἀπολείπεται. Πῶς δὲ καὶ ὁ Πατήρ, 'δι' οὗ τοὺς αἰῶνας ἐποίησε,' τούτῳ τὸ ἐλάχισ- Heb i 2. του μέρος τῶν αἰώνων, τὴν ἡμέραν ἐκείνην καὶ τὴν ὥραν, οὐκ ἔδειξεν; Ἡ πῶς ὁ τῶν ὅλων Ποιητὴς τοῦ ἐλαχίστου μέρους τῶν ὑπ' αὐτοῦ κτισθέντων τῆς γνώσεως ἀπολείπεται; Ὁ δὲ λέγων, πλησίον τοῦ τέλους, τὰδε καὶ τὰδε ἐν τῷ οὐρανῷ σημεῖα καὶ ἐν τοῖς κατὰ γῆν χωρίοις φανήσεσθαι, πῶς αὐτὸ τὸ τέλος ἀγνοεῖ; Ἐν οἷς γὰρ λέγει, 'Οὕτω Matt. xxiv 6 τὸ τέλος,' οὐχ ὥς ἀμφιβάλλων, ἀλλ' ὥς εἰδῶς διορίζεται. Ἐπειτα μέντοι εὐγνωμόνως σκοποῦντι, πολλὰ καὶ ἀπὸ τοῦ ἀνθρωπίνου μέρους ὁ Κύριος διαλέγεται τοῖς ἀνθρώποις' οἶον, 'Δός μοι πιεῖν,' φωνή ἐστι τοῦ Κυρίου τὴν σωματικὴν χρεῖαν John iv 7 ἐκπληροῦσα. Καίτοι ὁ αἰτῶν οὐχὶ σὰρξ ἦν ἄψυχος, ἀλλὰ Θεότης σαρκὶ ἐμψύχῳ κεχρημένη. Οὕτω καὶ νῦν τὸ τῆς ἀγνοίας ἐπὶ τὸν οἰκονομικῶς πάντα καταδεξάμενον, καὶ προκόπτοντα παρὰ Θεῷ καὶ ἀνθρώποις σοφία καὶ χάριτι, λαμ- Luke ii 52 βάνων τις, οὐκ ἔξω τῆς εὐσεβοῦς ἐνεχθήσεται διανοίας.

2 Τῆς σῆς δ' ἂν εἴη φιλοπονίας ἐκθέσθαι τὰς εὐαγγελικὰς



ῥήσεις, καὶ συγκρῖναι ἀλλήλαις τὴν τε Ματθαίου καὶ τὴν  
 Μάρκου. Οὗτοι γὰρ μόνου συνενεχθέντες περὶ τὸν τόπον  
 τοῦτον ἀλλήλοις φαίνονται. Ἡ μὲν οὖν τοῦ Ματθαίου λέξις  
 οὕτως ἔχει· Matt. xxiv. 36 'Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας  
 οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ Πατὴρ  
 μόνος.' ἡ δὲ τοῦ Μάρκου· Mark. xiii. 32. 'Περὶ δὲ τῆς ἡμέρας καὶ ὥρας  
 οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ Υἱός, εἰ  
 μὴ ὁ Πατὴρ.' Τί τοίνυν ἐστὶν ἐν τούτοις ἐπισημῆνασθαι  
 ἄξιον; Ὅτι ὁ μὲν Ματθαῖος οὐδὲν εἶπε περὶ τῆς τοῦ Υἱοῦ  
 ἀγνωσίας· δοκεῖ δὲ τῷ Μάρκῳ συμφέρεσθαι κατὰ τὴν  
 ἔννοιαν, ἐκ τοῦ φάναι, Εἰ μὴ ὁ Πατὴρ μόνος. Ἡμεῖς δὲ  
 ἡγούμεθα τό, μόνος, πρὸς τὴν τῶν ἀγγέλων ἀντιδιαστολὴν  
 εἰρησθαι. τὸν δὲ Υἱὸν μὴ συμπαραλαμβάνεσθαι τοῖς ἑαυ-  
 τοῦ δούλοις, κατὰ τὴν ἄνοιαν. Ἀψευδὴς γὰρ ὁ εἰπών,  
John. xvi. 15 ὅτι 'Πάντα ὅσα ἔχει ὁ Πατὴρ ἐμά ἐστιν.' Ἐν δέ, ὧν ἔχει.  
 καὶ ἡ γνώσις ἐστι τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας.  
 Παρασιωπήσας τοίνυν, ὡς ὁμολογούμενον, τὸ ἑαυτοῦ Πρό-  
 σωπον ἐν τῇ λέξει τοῦ Ματθαίου ὁ Κύριος, τοὺς ἀγγέλους  
 εἶπεν ἀγνοεῖν, εἰδέναι δὲ τὸν Πατέρα μόνον· τὴν τοῦ  
 Πατρὸς γνώσιν κατὰ τὸ σιωπώμενον καὶ ἑαυτοῦ εἶναι  
John. x. 15 λέγων, διὰ τὸ καὶ ἐν ἄλλοις εἰρηκέναι. 'Καθὼς γινώσκει με  
 ὁ Πατήρ, καὶ γὰρ γινώσκω τὸν Πατέρα.' Εἰ δὲ γινώσκει ὁ  
 Πατὴρ τὸν Υἱὸν ὅλον δι' ὅλον, ὥστε καὶ τὴν ἐναποκειμένην  
 αὐτῷ σοφίαν πᾶσαν ἐπίστασθαι· κατὰ τὸ ἴσον μέτρον καὶ  
 ἐπιγνωσθήσεται παρὰ τοῦ Υἱοῦ, δηλονότι, μετὰ πόσης τῆς  
 ἐνυπαρχούσης αὐτῷ σοφίας καὶ τῆς προγνώσεως τῶν μελλόν-  
 των. Ταύτης μὲν οὖν ἀξιούμεν τῆς παραμυθίας τὸ παρὰ τῷ  
 Ματθαίῳ κείμενον· Εἰ μὴ ὁ Πατὴρ μόνος. Τὸ δὲ Μάρκου,  
 ἐπειδὴ φανερώς δοκεῖ καὶ τὸν Υἱὸν ἀπομερίζειν τῆς γνώσεως,  
 οὕτω νοοῦμεν· ὅτι οὐδεὶς οἶδεν, οὔτε οἱ ἄγγελοι τοῦ Θεοῦ,  
 ἀλλ' οὐδὲ ὁ Υἱὸς ἔγνω, εἰ μὴ ὁ Πατήρ· τουτέστιν, ἡ αἰτία  
 τοῦ εἰδέναι τὸν Υἱὸν παρὰ τοῦ Πατρὸς. Καὶ ἀβίαστος ἐστι  
 τῷ εὐγνωμόνως ἀκούοντι ἡ ἐξηγήσις αὕτη· ἐπειδὴ οὐ πρόσ-  
 κειται τό, μόνος, ὡς καὶ παρὰ τῷ Ματθαίῳ. Ἔστιν οὖν ὁ



νοῦς ὁ παρὰ τῷ Μάρκῳ τοιοῦτος. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ ὥρας οὐδεὶς οἶδεν, οὔτε οἱ ἄγγελοι τοῦ Θεοῦ, ἀλλ' οὐδ' ἂν ὁ Υἱὸς ἔγνω, εἰ μὴ ὁ Πατήρ· ἐκ γὰρ τοῦ Πατρὸς αὐτῷ ὑπῆρχε δεδομένη ἡ γνώσις. Τοῦτο δὲ εὐφημότατόν ἐστι καὶ θεοπρέπες περὶ τοῦ Υἱοῦ λέγειν, ὅτι οὐπὲρ ἐστὶν ὁμοούσιος, ἐξ αὐτοῦ καὶ τὸ γινώσκειν ἔχει, καὶ τὸ ἐν πάσῃ σοφίᾳ καὶ δόξῃ τῇ πρεπούσῃ αὐτοῦ τῇ Θεότητι θεωρεῖσθαι.

\* \* \* \* \*

5. \* \* \* Περὶ δὲ τῆς ἐν τῷ βαπτίσματι ἀνανεύσεως οὐκ οἶδα τί ἐπῆλθε σοι ἐρωτῆσαι, εἴπερ ἐδέξω τὴν κατὰδυσιν τὸν τύπον τῶν τριῶν ἡμερῶν ἐκπληροῦν. βαπτισθῆναι γὰρ τρισάκις ἀδύνατον μὴ ἀναδύντα τοσαυτάκις. \* \* \*

6. Οὐσία δὲ καὶ Ὑπόστασις ταύτην ἔχει τὴν διαφοράν, ἣν ἔχει τὸ κοινὸν πρὸς τὸ καθ' ἕκαστον· οἷον ὡς ἔχει τὸ ζῶον πρὸς τὸν δέινα ἀνθρωπον. Διὰ τοῦτο Οὐσίαν μὲν μίαν ἐπὶ τῆς Θεότητος ὁμολογοῦμεν, ὥστε τὸν τοῦ εἶναι λόγον μὴ διαφόρως ἀποδιδόναι· Ὑπόστασιν δὲ ἰδιάζουσιν, ἵν' ἀσύγχυτος ἡμῖν καὶ τετρανωμένη ἡ περὶ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος ἔννοια ἐνυπάρχῃ. Μὴ γὰρ νοούντων ἡμῶν τοὺς ἀφωρισμένους περὶ ἕκαστον χαρακτῆρας, οἷον Πατρότητα καὶ Υἱότητα καὶ Ἀγιασμόν, ἀλλ' ἐκ τῆς κοινῆς ἐννοίας τοῦ εἶναι ὁμολογούντων Θεόν, ἀμήχανον ὑγιῶς τὸν λόγον τῆς πίστεως ἀποδίδοσθαι. χρὴ οὖν, τῷ κοινῷ τὸ ἰδιάζον προστιθέντας, οὕτω τὴν πίστιν ὁμολογεῖν· κοινὸν ἢ Θεότης, ἴδιον ἢ Πατρότης· συνάπτοντας δὲ λέγειν· Πιστεύω εἰς Θεὸν Πατέρα. Καὶ πάλιν ἐν τῇ τοῦ Υἱοῦ ὁμολογίᾳ τὸ παραπλήσιον ποιεῖν, τῷ κοινῷ συνάπτειν τὸ ἴδιον, καὶ λέγειν· Πιστεύω εἰς Θεὸν Υἱόν. Ὁμοίως καὶ ἐπὶ τοῦ Πνεύματος τοῦ ἁγίου κατὰ τὸ ἀκόλουθον τῆς ἐκφωνήσεως τὴν προφορὰν σχηματίζοντας λέγειν· Πιστεύω καὶ εἰς τὸ <sup>1</sup>Θεῖον Πνεῦμα τὸ ἅγιον· ὥστε δι' ὅλου καὶ τὴν ἐνότητα σώζεσθαι ἐν τη

<sup>1</sup> Contrast what St. Basil wrote in Ep 8, § 2 (A D 360), θεὸν ὁμολογεῖν Θεὸν τὸν Πατέρα, Θεὸν τὸν Υἱόν, Θεὸν τὸ Πνεῦμα τὸ ἅγιον, see pp. xliii, xlvii ff

τῆς μιᾶς Θεότητος ὁμολογία, καὶ τὸ τῶν Προσώπων ἰδιάζον ὁμολογεῖσθαι ἐν τῷ ἀφορισμῷ τῶν περὶ ἕκαστον νοουμένων ἰδιωμάτων. Οἱ δὲ ταῦτόν λέγοντες Οὐσίαν καὶ Ὑπόστασιν ἀναγκάζονται Πρόσωπα μόνον ὁμολογεῖν διαφορά, καὶ ἐν τῷ περιίστασθαι λέγειν τρεῖς Ὑποστάσεις, εὐρίσκονται μὴ φεύγοντες τὸ τοῦ Σαβελλίου κακόν, ὃς καὶ αὐτός, πολλαχοῦ συγχέων τὴν ἔννοιαν, ἐπιχειρεῖ διαιρεῖν τὰ Πρόσωπα, τὴν αὐτὴν Ὑπόστασιν λέγων πρὸς τὴν ἑκάστοτε παρεμπύπτουσαν χρεῖαν μετασχηματίζεσθαι. \* \* \*

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